

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXX.

JACKSON, MISSISSIPPI, JAN. 17, 1918.

NEW SERIES, VOL. XX, NO. 3

You may now address Rev. E. L. Wesson at Holly Springs, where he and the church are happily working together.

Rev. D. W. McLeod goes to Woodville to become pastor. He is the kind of man that never gets discouraged and he will do the work in this mission territory.

The many friends of Pastor and Mrs. H. M. King rejoice with them in the recovery of their daughter, Joy, after an operation for appendicitis at the Baptist Hospital.

Dr. J. R. Hobbs who had accepted the superintendency of Evangelism of the Home Mission Board, was induced by his church to reconsider and he will remain at Jonesboro, Ark.

Dr. F. M. Riley, our ex-Mississippian, who occupies the chair of History in Washington and Lee University, has been engaged by the Federal government to give historical instruction to the enlisted men.

We publish this week in another part of the paper the names of all the Baptist Camp Pastors working with the army. Many will be interested in looking it over. They may be looking after your boys.

The Tabernacle Baptist church in Atlanta announces that the Annual Bible conferences which many of our preachers attended will be resumed.

Dr. H. M. Wharton, of Baltimore, assisted Dr. Len G. Broughton in a meeting at First church, Knoxville. Over 100 additions.

The church at Lucedale has called Rev. P. G. Carter and he has accepted. He was born in London, was for a while in Spurgeon's orphanage, emigrated to New Zealand, attended Moody Bible Institute. He attended the Fort Worth Seminary and was a short while pastor in Texas and Oklahoma.

Rev. J. Frank Norris, of Ft. Worth, recently conducted a revival in the Moody church, Chicago.

The Baptist papers of Missouri say the people of that state should hang their heads in shame on account of their senators who seek to embarrass the government in this critical period of its history.

Probably the chief reason for the government's taking over the administration of railroads during the war was to prevent strikes which had threatened not only the successful prosecution of the war but even the continuance of ordinary business. If the demands of some of the unions are not checked in some way it may be necessary for the government to retain permanent control.

Pastor W. I. Hargis writes in a happy vein about his years work for 1917. His churches gave him many substantial tokens of appreciation. He has been pastor at Clear Creek for the most part of twenty years. These people loaded him with many good things. At Scoby they are paying their new church out of debt. He will preach this year for the church at Hardy, having resigned at West.

There are eleven states whose legislatures meet this year before whom the prohibition amendment will probably come up for action. Nine of them meet this month and the other two meet in May and June. Mississippi leads all the rest in adopting the amendment by an almost unanimous vote. The National Anti-Saloon League thinks this is sufficient answer to the "states rights" appeal which the liquor forces are making.

Dr. Luther Little goes from Jackson, Tenn., to the First church, Charlotte, N. C.

The First Church, Jackson, Tenn., has called Rev. A. N. Crouch, of Murfreesboro, at one time pastor of Corinth.

Rev. J. H. Cain, once pastor at Greenville, Miss., moves from Cordele, Ga., to Atlanta, where he becomes pastor of the Gordon St. church.

Word and Way cautions against fake collections for Y. M. C. A. Red Cross and Syrian Relief. Be sure you know the people and the purpose to which you are giving.

Since entering the army, one whose judgment we trust says that it is no place for immature boys. Young boys under age had better wait till their characters are mature.

The Baptists of Georgia have raised four-fifths of the half million needed to free their institutions of debt. They are sure to get the rest and we congratulate them "already."

The newspapers of Washington City are dividing space between Congress and Billy Sunday who is in a meeting there. Usually Mr. Sunday has but little competition in his claims to newspaper space.

Every Sunday school worker should have a vest pocket Sunday school commentary with the lessons for the whole year. They can be had of the Baptist Record for 25 cents cloth or 35 cents morocco.

There has been more suffering from cold this winter in our part of the country than for many years. The cold has stayed with us an unusual time. It is said the river at Memphis was frozen over for the first time in forty years.

We have received a tract of about thirty pages entitled "The Every-Member Canvass, a Three Act Drama." The title is fully explanatory. Those interested may secure it for 25 cents from the Meigs Publishing Company of Indianapolis, Indiana.

Rev. J. W. Ham, pastor of the Tabernacle Baptist church in Atlanta not only preached against the sins of the coal dealers in Atlanta, but in court he testified against them, procuring affidavits to show that they sidetracked cars of coal outside of Atlanta in order to force their profits up. We hope the whole truth may come to light, the guilty punished and the suffering relieved.

The Christian Index reports \$11,000 raised on the debt of the Tabernacle church and prospects good for the rest. Rev. J. W. Ham has become permanent pastor and been given a financial secretary. The church lines up with the work of Georgia Baptists. Baptists will have a strong evangelistic vote, and every deacon is a tither. This is the church which Dr. Len G. Broughton made famous.

Bro. W. I. Hargis writes from Oxford: "Bro. Mahoney seems to be getting a grip on the situation here. He is at least strong and aggressive. He delivered, the first week in January, a series of lectures on the gospel by Mark, preparatory to the study of the Sunday school lesson. He was also requested to deliver soon a series of addresses on the second coming of Christ, which he consented to do. These things give a doctrinal basis for personal spiritual growth and a progressive church. One had as well try to build a strong Christian character without a doctrinal basis, as to build a home without a foundation or framing."

Dr. J. W. Parks, editor of the Western Recorder will preach for the soldiers in Camp Shelby in a meeting soon.

The Mississippi Club at the Southwestern Seminary has raised \$100 for Christian Education in Mississippi and propose to make it \$200.

The annual report of the First church, Dallas, shows a membership of 2,764, contributing \$138,782.30, of which \$22,291.70 was expended on the local church work.

Bro. T. B. Perry, well known in the central part of the State, has been studying at the Ft. Worth Seminary and will spend the summer in Mississippi. Any desiring his help in meetings may write him box 995 Ft. Worth, Texas.

The churches in Hattiesburg will in a short time begin a campaign for revival in the entire community. It is very opportune and greatly needed there where thirty thousand soldiers are camped and the city nearly doubled in size in the past six months.

After the paper was published last week, we discovered that the printer had misinterpreted the address of our former business manager. It is Mr. J. J. Lipsey, 11th Squadron, First Provisional Regiment, Aviation Section S. C. T. C., Camp MacArthur, Texas. This is given for the benefit of those who wish to drop him a line.

The Sunday School Board is ready to supply free of charge to such pastors as may wish to use them, copies of a Travelling Church Letter to be given to soldier boys as an introduction to the Baptist churches and chaplains. Pastors and others interested should write at once to the Board at Nashville, Tenn.

The North Carolina Convention recently adopted a resolution committing the Baptists of that state to raise a million dollars for their schools. There is no state for which denominational schools have done more than North Carolina and now is their turn to help the schools which are the pride of the whole denomination. T. W. O'Kelly is chairman of the committee to carry out a program.

Kentucky is the third state to adopt the prohibition amendment, both houses having passed it last Monday. We are glad to welcome this good state on the right side of the line. A majority of its people have believed in prohibition a long time and a large majority of the counties have had local option, but they have been euchered out of their position in the prohibition column hitherto by the powerful whiskey machine.

Dr. Curtis Lee Laws, editor of the Watchman Examiner, of New York, will visit Mississippi the latter part of this month, stopping at Hattiesburg and Meridian. He will be at Camp Shelby January 22-26, speaking in the Y. M. C. A. building Wednesday, Thursday and Friday nights, at the Woman's College Thursday morning and at the Normal College Friday morning. The following Sunday he begins a series of sermons in Meridian to all the churches, continuing to Friday night. This ought to be a great feast to all who can hear him. There are those who think he is making the greatest Baptist paper in the world. We welcome him among us and wish a multitude to hear him.

THE PERSONNEL OF RELIGIOUS WORKERS IN THE CAMP.

(George Green, Director of Camp Activities.)

The troops in the camps and cantonments furnish the religious teacher his greatest opportunity. These training camps are not camp meetings. The men are busy from daylight to dark and like all busy men the mind demands continuous feeding. Alert to learn the new methods of warfare these men become alert to all truth.

As the camps are now organized there are four men who do religious work, these four men each have a special title and a distinct function. The chaplain is appointed, controlled, directed and paid by the government. Of course the chaplains wear a uniform, must wear a uniform, because every soldier wears a uniform. He has rank and his duties are defined. He is assigned to a regiment, his Colonel has a wide range of assignments that he may give the chaplain.

The chaplain must be an ordained minister of the gospel, recommended by his own denomination to the War Department. It is almost impossible for any man to be appointed chaplain who is not a college and seminary graduate. No man past forty-one years of age is acceptable. The chaplain is the religious head of the regiment. His many other duties and assignments frequently make religion a secondary matter. The chaplain is appointed by the government to take care of the religious needs of a regiment. The regiment numbers from 3,400 to 8,800 men.

The Y. M. C. A. Secretary is assigned to a building within the camp and cantonment, and serves the men who use that building in every way possible. The Y. M. C. A., within the army stands for all denominations. Each Y. M. C. A. building has at least five men, one of these men has direction over the religious activities in that unit. The spiritual atmosphere at the Y. M. C. A. unit depends upon the personality of the secretary. He may do the preaching himself or have a chaplain do the preaching or use a camp pastor or one of the city pastors. It is his duty to organize and supervise Bible classes and take care of the religious situation, so far as the ministrations of that particular Y. M. C. A. unit are concerned.

The camp pastor is the denominational man and is shepherd of the flock representing his denomination. The Baptist pastor is therefore appointed to look after primarily the Baptist boys within or without the camp, and minister to that soldier's special needs.

Every church should have an honor roll and send the names, with the regiment, the number of the regiment and rank to each soldier who holds membership with it. Each church should also have a service flag, white center with red border and a blue star with white center, for every soldier from the church. Each soldier should also have a traveling letter, which does not dismiss him from his church but recommends him to the fellowship of the Baptist church everywhere.

The Baptist camp pastor has his approach to the camp through the chaplain and Y. M. C. A. secretary to care for these Baptist soldiers who have traveling letters and those

who prefer the Baptist church. At one service in one of the camps the other night eighty-four men signed the war roll and preferred the Baptist church. The Baptist camp pastor was on the job to look after their needs.

The Home Mission Board of the Southern Baptist Convention has thirty-three men at work in the different camps in the capacity of camp pastor. The pastor of the local church has a new opportunity. The churches back home are expecting the churches near the camp to furnish a religious home for all the troops who are assigned to the camp in that community. These churches adjacent to the camp have responded in a magnificent way to the new opportunity. The members of the churches invite many of the soldiers home to dinner with them. A band playing at one of the Baptist churches at an evening service were entertained for dinner after that service was over. Many of these churches are attempting to hold at least one evangelistic meeting each month, extending ten days or more.

These four men, the chaplain, the Y. M. C. A. secretary, the camp pastor, the pastor of the local church, are co-workers for the spiritual welfare of the troops. Each has a special function, each has a special approach, and each must perform a real service to the troops.

There will be little confusion concerning the approach of activities of these men, if we accept the definition of their office defining their activities. The camp pastor should not be called a chaplain, the Y. M. C. A. secretary is not a chaplain, the camp pastor not being a chaplain has no right to a uniform. The Baptists furnish their proportion of chaplains, a great number of Camp Y. M. C. A. secretaries are Baptists. The local Baptist churches have ministered in a great way to a number of the troops.

We have a camp pastor at practically every one of the camps and cantonments in the South. Let Baptists of the South see to it that the funds necessary to sustain this work shall be sent to the Home Mission Board.

Home Mission Board, Atlanta, Ga.

ACTS ONE:FIVE.

(E. L. Wesson.)

This is the text in which Jesus said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." There are two points in the text: one is baptized with water; the other is baptized with the Holy Ghost. It is recorded in three places, Mt. 3:11; Lk. 3:16, and John 1:33, that John said, "I baptize you with water; He shall baptize you with the Holy Ghost," and in three other places we have the same statement, except that baptized is used instead of baptize. See Mk. 1:8; Acts 1:5; and Acts 11:16. Also in John 1:26, and 1:31, John spoke of baptizing with water without saying anything about the Holy Ghost. In two places, Mt. 3:11, and Luke 3:16, fire is added after "baptized with the Holy Ghost."

These are all of the places where you will find "baptize with water" and "baptize with

the Holy Ghost." To be perfectly honest and fair, we must examine these texts in the light of that word **with** in connection with **water** and the **Holy Ghost**. There is the point of controversy. The easiest way to dispose of the difficulty is to say that **with** should be **in**. That is clearly true because in every one of the texts quoted the Greek **EN** is given before Holy Ghost, and in three of the texts it is given before water. In Lk. 3:13; Acts 1:5 and Acts 11:16, the preposition is not given before water. But it would be groundless presumption to say that because the preposition is not given it should not be the same as the others. If all would accept that as a fact it would settle the matter, but all will not accept it because all do not know Greek and men are skeptical about what they do not know. To those who do not know Greek such explanations seem like "dodging the issue." To some of us it seems a pity that the King James translators did not translate the Greek **EN** by the English **in** in all of these texts; for it is certain that **in** expresses more correctly the real meaning of the Greek. But they did not do so and long usage of that version of the Scriptures carries with it prejudice against any suggested change or mistake it may need or contain, therefore we cannot correctly translate the preposition here without stirring up such prejudice as to prevent the accomplishment of what we desire. If men ever agree about the teaching of these texts appeal must be made to something else than the translation of the preposition. The fact is this: In most cases of controversy it is seldom wise to even call attention to the mistranslation. Especially is that true of those of us who are just common preachers; for to do so causes us to be criticised as egotistical and presumptuous, and closes the ears of the audience to what we say.

What then should we do in preaching on this text? The text certainly is misused by many preachers. One man said recently that this text shows that John the Baptist was a Methodist, and baptized by sprinkling or pouring, because it says he baptized with water, and the Methodists baptize with water, etc. What should we do in such a case as teacher and preacher?

1. Say nothing about the incorrectness of the translation. We do not need to do that. If our position cannot be proved by the language of the Authorized Version of the scriptures we had better change our teaching.

2. Show that in every instance where the language is used the reference is not in the "mode" of baptizing, but to the exceeding difference between the baptism administered by John and that to be administered by Jesus Christ. John's was simply **water baptism**; Christ's would be **spirit baptism**. John counted the baptism he administered as nothing compared with the baptism that Jesus would administer. The difference was the difference between a type and its antitype. Between a mere symbol and the thing it symbolized. Between the shadow and the substance. That was the point that both John and Jesus stressed in using the language. The symbol was significant as a symbol, but

was as nothing compared with the baptism of the Holy Ghost.

3. Show what was done to those who were baptized **with** the Holy Ghost. Show that it is said plainly, "they were all **filled** with the Holy Ghost." Which was a complete submergence of the inner man in the power of the Holy Ghost. Then show that to symbolize that glorious fact the man must be submerged in baptism. The outward symbol must symbolize the inward fact.

The question is not whether to apply the element to the subject or the subject to the element in baptizing, but to do in water baptism a thing that actually symbolizes outwardly what is done inwardly in the baptism of the Holy Ghost. I repeat: The mode of baptism John administered and the baptism John was to administer. The baptizers and their baptisms was the momentous point. Keep that clearly before the mind and the other will take care of itself.

Let me say, as to the type, that it was and is necessary, as a teaching symbol, to set forth faith in the antitype, but was not necessary to obtain the antitype. That is clearly shown by the fact that at the house of Cornelius the Holy Ghost fell on those who heard the word of God before they were baptized, and they were baptized because they had received the Spirit. This fact shows that the symbol, water baptism, symbolizes whether used before or after the receiving the Holy Ghost; and that no man can excuse himself from being baptized because he feels that he has received the Spirit. God gave us the symbol to outwardly signify our faith in and perfect cleansing through the work of the Holy Ghost, and we cannot afford, as His children, to ignore that symbol or be disobedient to it. Had he not wanted the symbol used He would not have given it. It is not to save, but to signify. It signifies, even if administered to a sinner. It symbolizes what the Holy Spirit does in those who believe, but does not procure that blessing. Keep that clear.

4. To further show what the baptism with water had to be shown forth on symbolize, the perfect work of the Holy Ghost in His Baptism. show what the effects of the baptism with the Holy Ghost were. The effects show what was done. The effects were a complete inward submergence in Spirit influence. They were filled with and completely subjected to the Spirit's power. The facts set that forth clearly. That being true, water baptism symbolizes that fact, had to be a complete, visible submergence of the body. Nothing less than that will correctly symbolize it. It is easy to see that a little sprinkling or pouring, as now used in baptizing, does not symbolize the complete, overwhelming work of the Holy Ghost baptism, but rather just a partial or imperfect work.

Under the Mosaic dispensation, they used sprinkling as a symbol of purification. Not the perfect purification of the Holy Ghost and power, but of the imperfect, ceremonial purification by the blood of beasts; which Paul told us can never, as pertains to the conscience, take away sin. It was fitting that they should use sprinkling as their symbol of purification because the purification was not complete, but since we are saved, "by the

washing of regeneration and renewing of the Holy Ghost," a complete, Divine, cleansing; sprinkling for baptism misrepresents the facts. Hebrews 10.22 says, "Let us draw near with a true heart in full assurance of faith, having our hearts **sprinkled** from an evil conscience, and our bodies **washed** with pure water." The idea is this: The sprinkling of the blood of Christ cleanses perfectly: to symbolize that fact outwardly the body is washed, comes completely under the symbol element. It takes complete submergence of the body to correctly symbolize the perfect cleansing of the blood of Christ. To use just a little water as a symbol of the cleansing from all sin misrepresents the work of Christ for us, and of the Holy Ghost in us. We can't afford to do that. Those who sprinkle or pour for baptism do not mean to symbolically misrepresent cleansing by the blood, but they do; they represent imperfect cleansing, as by the blood of beasts.

John baptized **with water**, and not **with oil**, because water stood for cleansing, perfect cleansing if submerged into it, a thing needed by all and which the Holy Spirit will do in and for all who believe in Christ; while oil was used for consecration to an official duty. The expression **with water** was used as both a comparison and a contrast. John's baptism was not an initiation into an office, therefore was not **with oil**. It was a symbol of the powerful, renewing work of the Holy Ghost, therefore was with water; and to perfectly symbolize that Spirit work it had to be a complete submergence. We do not need to change the preposition, though the translation is incorrect.

Budget Laymen Department

N. T. TULL, Superintendent

Monthly Remittances Important.

One of the most important essentials in carrying out the budget ideal is the monthly remittance to the Board office. The systematic remittance is the only evidence the Board office has that your church is on the systematic plan of giving. The whole budget idea looks towards getting our work on a cash basis. The cash basis cannot be realized unless the churches put the money where it is needed when it is needed. When you keep longer than is necessary, some denominational agency some where along the line is paying interest on borrowed money to keep its work going. Think of this and make prompt remittance of all denominational funds at the end of each month.

At the end of each quarter of the state convention year, which begins November 1st, I will publish for the information of the churches, a list of the associations, the total amount of their apportionment, and the total receipts from each association up to the end of the given quarter. The first publication will come at the end of January. Only totals from the associations will be given. This will be the test as to whether or not the

churches in the various associations are on the systematic plan of giving.

A god slogan this year is: "Every member of every church giving systematically to every cause."

A worthy goal to work towards this year is: "Every church giving more than its apportionment." That goal is not impossible of attainment if every church will make a faithful effort to enlist all its members in the systematic plan of giving that is a part of the budget system. A small weekly gift counts up in the course of the year.

One of the wisest pastors says that the greatest results from the budget plan are going to come from the country churches. That is true. It will help the country churches to find themselves, so to speak, in the matter of giving. It will enable them to test out their financial strength, and when they do, they will find that they can give many times more than they are now giving.

A certain young lady wrote me for points on a subject that had been assigned to her for a program meeting of her church. The subject was, "Will the Budget Work?" That subject should have been stated, "Can the Budget be Worked?" Then the "working" is put on the people and not on the plan. No plan is going to "work" itself. We know that is true in every other walk of life, and we should hasten to learn that it is equally true in church work.

A big responsibility rests on the pastor when you come to think that, no matter how intelligent are the membership of the church; no matter how many splendid business men in his church; no matter how ably they conduct their business and civic duties, yet they are going to expect the pastor to first understand any plan, favor any plan and initiate any plan, before they make any move towards it whatever. Big responsibility! Do all the pastors measure up to it?

Listen to this, Brother Pastor. Here is something that is exceedingly significant. The first question now asked by the wide-awake Layman who is looking for a new pastor is this: "Is he a strong denominational man?" I take this to mean that the laymen want their pastors to line up with the plans of the denomination. I take this to mean that our people are coming to consider this the most essential qualification of a leader.

No matter how strong a personality any pastor may have, it is far better for the future of his church, and the permanency of his work, for him to build up his work along well approved denominational lines than to build it up around his own personality.

Many encouraging letters are coming to the Board office in reference to the budget. It is fast becoming popular to be a "Budget Church."

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olutions, of 15 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

PILATE PUZZLED.

Those who have seen the justly famous pic-
ture, "Christ Before Pilate," will never for-
get the impression of calm seriousness on the
face of Jesus showing no evidence of fear,
anxiety or even resentment, but rather a
patient compassion. Nor are they surprised
at the compassion as they look, as he is look-
ing, into the face of Pilate. Pilate is driven
on by the insistent and clamorous multitude;
is checked by his own Roman sense of justice
and is puzzled by the face, attitude and con-
duct of the man Jesus before him. As you
look at the picture each is allowed to decide
in his own mind at what particular point in
the narrative the impression was taken, but
to one at least, the time seems most probably
at the moment when Pilate having asked
Jesus if he were a king receives the reply,
"My kingdom is not of this world; if my
kingdom were of this world, then would my
servants fight that I should not be delivered
to the Jews; but now is my kingdom not
from hence." The question is repeated, "Art
thou a king then? To which Jesus answered,
"Thou sayest that I am a king. To this end
have I been born, and to this end came I into
the world, that I should bear witness to the
truth." Everyone that is of the truth hear-
eth my voice." Then comes from Pilate the
helpless, hopeless question, "What is
truth?" This is the climax of his bewilder-
ment.

F. W. Robertson has an interesting ser-
mon or two on this text with the subject,
"The Skepticism of Pilate." But he seems
to have missed the interpretation of this
study. Pilate did not have sufficient grip
on himself to be skeptical; nor was he sure
enough of anything to be a scoffer. He was
not a positive rejector of Jesus. He was
caught like a helpless twig in the maelstrom
of conflicting emotions and contentions, with
no will to decide anything for himself.
These were strange people to him. He did
not understand them; and strangest of all is
this man before him who looks like a peasant,
claims to be a king and talks like a dreamer.
In one sentence he is mixing matters of all
sorts. When asked about being a king, he
talks about "truth." Here Pilate is clear

out of his element. He is intending to try a
man for insurrection against Caesar and the
prisoner is prating about truth. What is
truth? To him there simply is no such
thing. Courts and criminals he knows;
force and fear he is familiar with; arms and
imprisonment are common; prosecution and
execution are his daily companions. But
"truth," I don't know what you are talking
about. If you mean veracity, honesty, faith-
fulness, I can understand you, but "truth,"
that is a new sort of kingdom.

Pilate was a good type of the ordinary
business man. He is sometimes called "hard
headed" business man. He might sometimes
be appropriately called "thick headed" busi-
ness man. He lives in a world of material
things. He has no patience with theories and
fancies. He looks with condescension upon
the impractical thinker and philosopher or
religionist. All the sense he knows is "busi-
ness sense." He is not familiar with the
aesthetic sense and when you speak of
spiritual sense, the discernment of finer,
higher, heavenlier things, you puzzle him or
provoke him. Material values he knows.
profits and loss; honesty he values and prac-
tices. That is a part of his business. But
when you get away from what goes on the
tax roll or can be put up in bank as collat-
eral, you have gone out of his world. He
stops at the door into which you have en-
tered and raises the helpless inquiry, what
are you talking about? What is truth?
After all there is more than one world, may
be many of them, and he who lives in most of
them is most alive.

AN OLD MISSIONARY HYMN.

A hymn is the response of the soul to the
strongest religious appeal. It is the music
which the heart makes in answer to the reve-
lation of the will of God, or the unfolding of
His character. The word of God is orderly,
systematic, rhythmic. His will is harmony
and its expression is in poetic cadence. It is
natural, therefore, that a large part of the
Testament especially should take poetic
form, for all the words and works of God
are in balanced periods and rhythmic vibra-
tions. As man makes response to God it
must find expression in corresponding musi-
cal form. Hence the majestic poetry of Job,
the symphonies of David and the oratorios of
Moses.

Underlying all incidentals in religion is
the great purpose of God to declare Himself
to all His creatures. He is a self-giving and
self-revealing God. This is His will and His
right. When this purpose is declared the
missionary note is sounded. While God is
what He is the missionary idea is a necessity.
He is ever "going forth" and the purpose is
ever "conquering and to conquer." It is
not surprising therefore that much of the
poetry of the Bible and many of the hymns
of all ages have been missionary in tone and
purpose. If a hymn is the souls' response to
the strongest religious appeal than many
hymns of praise will have a missionary char-
acter and make a missionary appeal. The
hymn book will attest the truth of this and
hymns of this kind will be found among
those under the head of praise and adora-

tion as well as under the distinctly missionary
head. The familiar doxology would not sound
the deepest note of praise if it did not con-
tain that line, "Praise Him all creatures here
below." It is the musical echo of the mis-
sionary prayer, "Thy will be done in earth as
it is in heaven." The glorious hymn "The
Son of God goes forth to war, A kingly
crown to win" is a truly missionary appeal,
as much as it is full of devotion and praise.
Open a hymn book at the index and begin
anywhere, you will find the same spirit and
the clear ring of the missionary note. Look
at those beginning with "T" and you will
find "The morning light is breaking," or
"The race that long in darkness pined," or
"The Savior calls, let every ear," or "The
light of the world is Jesus," "There's a wide-
ness in God's mercy," "Throw out the life
line," or begin at the "A's" and you soon are
singing "All hail the power of Jesus name *
Let every kindred, every tribe," or "Am I a
soldier of the cross," "Arm of the Lord
awake." One cannot be a missionary and not
sing and one cannot sing in the deepest,
highest notes without being missionary. Not
to be a missionary is to miss the harmony in
God's plan and purpose. Engineers on some
of the steamships along the coast of Alaska
amuse the passengers by sounding the whistle
till the ice crags along the mountains vibrate
and come crashing down the mountain side.
So the evangel, in lands darkened by the win-
ter's night and frozen into lifeless forms,
lifts up the voice of conquering praise before
which the towers of darkness tremble and
crumble until the strongholds of sin perish.

But all these modern missionary songs are
echos or variations of an older hymn, a con-
quering paean of the long ago. David along
with other Israelites believed that Jehovah is
the God of the whole earth, the only God,
the one who made all and has a right to reign
in all! He further believed that it was and is
His purpose finally to reign over all and put
things under His feet. In the second Psalm,
he saw as on a mount of vision the world in
tumultuous rebellion against God and its
rulers consulting in organized resistance to
Him. Their very words are overheard as
they renounce allegiance to Him and say
"Let us break their bonds and cast away
their cords from us." Rightly does David
ask the question, "Why?" Why should they
wish to do it against their own interest? Why
should they hope to succeed at it in opposi-
tion to the Almighty?

The faith of the singer is undisturbed, as
like a lark on the battlefield in France today
he soars far above the noise and smoke and
confusion of battle into God's clear sunlight
and sings out of a full heart. He sees not
only the attempted resistance of men, but the
calm repose of God who sits in the heavens
and laughs at their impotence. God reigns
in spite of their rebellion and in the very
midst of rebels. He is angry and sore dis-
pleased and yet He speaks to them. He
rebukes their sin, brings confusion upon
their plans, but He maintains His right to
rule through the anointed Son and offers
them reconciliation and pardon through
Jesus Christ. Here is a missionary vision,
purpose, program, message and invitation, all
in this ancient hymn of David. There may be
missing something of the tenderness of the

gospel appeal; the missionary motive of love may not be as prominent as in the words of Christ and the apostles. But it is all here in embryo. The mature product will come and did come in due time. Here in this hymn is God's Spirit breathing upon this early apostle and missionary and he is answering to the Spirit's call with a vision and an evangel for all the world.

So many have spoken kindly and written appreciatively of our business manager since he entered the army that it seemed appropriate to let one of these appear in the paper to show that the editor was not alone in his estimate of his associate for five years in the making of the Baptist Record. The following is from brother W. S. Allen, of Lyon.

"It has been my purpose to write you ever since your editorial about John. I am glad you said what you did about him. Every word of it was true. In all my observation of men I have never met a finer type of real manhood than J. J. Lipsey. I have had a growing admiration for him. I am sorry he is not to be there longer to look after the fine business he has built up. I honor him for the step he has taken. It would not have been like him to be content to remain at home in this tragic hour of our country's history. I shall miss him very much. He was always so kind and helpful in getting books for me. My greatest wish for him is that he may be used in God's own way and that if it be God's will be spared to you and his country. Young men of his type will be greatly needed after this war."

VISIT TO LELAND.

I have just had a pleasant visit to Leland, Miss., where Dr. I. W. Read is the appreciated pastor. He has just entered upon his sixth year as pastor of that promising and rapidly developing church. I learned that when Dr. Read took charge of the church the membership numbered 163; now the number is two hundred and sixty-six. The Sunday school has risen from 106 to 200. During the five years the church has contributed \$35,000 for all purposes, more than \$12,000 of the amount being for missions and other outside benevolences.

The people have now determined to erect a new church building. They already have a splendid new pastor's home. They are planning to build a \$30,000 house and expect to do the unique thing of placing all the money in the bank before they begin the building. Many poor country churches have better church buildings than the one in which Leland Baptists now worship. Their friends will rejoice with them when they get out of their plain little framed building and move into a structure that will do credit to the big hearted people of Leland. The Baptists of Leland feel this and are "putting up" nobly for the new building.

Dr. Read, the pastor, is one of the men who refuses to grow old. He was imported into Mississippi a few years ago by the Gal-

ilee church at Gloster. After doing an excellent work there he moved to Leland. When he has completed the new church building there everybody will say that his work at Leland was monumental.

I found that the people of Leland had come up magnificently on the Red Cross work, the Y. M. C. A. war work, and the purchase of Liberty Bonds. They have also contributed liberally of their noble boys. The people of Leland have but little patience with slackers.

Cordially,
W. T. LOWREY.

BAY ST. LOUIS BAPTIST CHURCH IN A PROSPEROUS CONDITION.

It has been said that the name Bay St. Louis owes its origin to Bienville because it was on the day of Saint Louis that he landed there about two centuries ago. The native Choctaw Indians called the place "Bad Grass Place." It was known at one time as Shieldsboro. It has a population of from three to four thousand. The Roman Catholics predominate largely both in numbers and influence. They have excellent church and college buildings. The first gospel sermon preached by Baptists in that town was by Elder Benj. Whitfield in February, 1846.

Organization of Baptist Church.

The Bay St. Louis Baptist church was organized on this week. Elim Baptist church which was situated back from the Bay of St. Louis dissolved at the suggestion of Missionary J. B. Hamberlin and was reorganized by him in Bay St. Louis May 20th, 1877 with eight members. This church has had a checkered history and its progress very slow from the beginning, as note the fact that Elder Hamberlin, the first pastor served the church about three years and baptized two converts. The writer succeeded Elder Hamberlin as pastor and served the church one-fourth time for four years and occasionally for six years and baptized two converts. Think of it! Four converts baptized in thirteen years and a few received by letter. Thence forward for a quarter of a century the history of the church is not a bright and cherry one. Other pastors came and went. One of them meeting with a little success, another meeting with none. At times the church had no pastor and were as sheep having no shepherd. For about eighteen years the church had no house of worship, but finally one was built under the pastorate of Elder J. J. Mathis, and completed by seating and painting it under the pastorate of Elder C. M. McNeal. Being few in number and financially poor, this dear little flock did but little for pastoral support or for anything else. Our Board gave a helping hand through the passing years.

Let it be said to the praise of this little flock of Baptists that had it not been for its loyalty to Christ and the faith, it might sometime during the dark and discouraging past, have let the church go into dissolution. But it stood the storms of the passing years and did not forsake its banner.

During recent years and following the example of those two women members of the church at Philippi (Euodia and Syntyche)

who got at "outs" with each other and whom Paul exhorted to "be of the same mind in the Lord;" just so some of those Bay St. Baptist saints got in the same fix. Yes; and more than two of them.

Now with this condition of things existing in this little New Testament church a brighter day dawned upon it two years ago. When the Holy Ghost made Elder H. C. Roberts its pastor. Listen please.

Brother Roberts upon taking charge found twenty-nine scattered members and a number at "outs" with each other. After two years hard work the church has more than doubled its membership. While there is a happy fellowship existing. The church raised during last year, 1917, over \$100 for missions including the amount given to Home Board Evangelism. Contributions were made to Orphans Home, schools and colleges, ministerial relief, Baptist hospital, etc. Three brethren were ordained deacons last month, viz:—W. W. Stockstill, Paul G. Pope and H. O. French. These being the first deacons ordained in the church's history. The church starts in the new year with bright prospects. Yea, and never before was there anything like it in the church's history of forty years.

The call made to that little church by that man of God, H. C. Roberts two years ago was like to the call of the ancient prophet when he sounded the trumpet. "Awake! awake, put on thy strength O Zion, put on thy beautiful garments O Jerusalem." Let us give the glory to God and rejoice.

O. D. BROWN.

Gulfport, Miss.

Our Southwestern Bible Conference dates are February 3-10. Doctors Curtis Lee Laws, of New York, and A. T. Robertson, Louisville, guarantee a top notch program. Dr. S. E. Tull, of Temple, Texas, will teach a class in church organization and efficiency. Mrs. A. F. Beddoe, corresponding secretary of the Texas W. M. U. will teach a woman's mission study class. Mr. T. C. Gardner will lead the B. Y. P. U. work and Rev. W. S. Wiley, the Sunday school work of the conference, Mrs. Elizabeth Hobson Hall will conduct a class in expression. Rev. C. A. Westbrook will have charge of the music.

Entertainment will be offered as previously on the Harvard plan, bed and breakfast free.

M. E. DODD.

The oft recurring plea, "Pray for the missionary and for the laborers for the whitened harvest fields" permeated each message.

I wish to thank the ladies for the honor bestowed upon me in the appointment as editor of the Woman's page. I shall endeavor to be worthy of your trust. Let me have your co-operation.

Baptists of California are out for \$500,000.00 for their school, Ridlands University.

The Bell Telephone Company displays a service flag with 6,861 stars. That is a very good sized for onecompany and its associates to put into the army and navy.

Education Commission

Let us get out of debt.

Somebody Whnt Kin.

Methodists say: "If you Baptists can't make your schools go, let somebody have them who can." That reminds me of Bob Taylor's scared negro who while running was preceded by a rabbit, whereupon the negro said to Mr. Rabbit: "If you can't run let somebody git thar whnt kin run."

'Chewing the Rag.'

What better would the Devil have than to get a Baptist in North Mississippi to chewing the rag with one in South Mississippi? Just happened to think of it.

Pessimism.

Pessimistic? No, s'pose not; don't know the meaning of the word. If the work is the Lord's, we're not uneasy. If it is not His, the sooner we find it out, the better.

Better Way?

Maybe there's a better way than denominational schools. Some Legislatures think so. The majority of our Baptists think so. Germany thinks so. Mexico thinks so. Germany's schools are all state schools, but her girls are enslaved, ninety per cent of Mexico's population can neither read nor write; sixty-six and one half per cent of her children are born out of wedlock. Mexico says that the Bible has no place in schools. But our government rigidly excludes religion from our schools, says Dr. W. J. McGlothlin. If we need no denominational schools, we should be glad to know it. This is a good time to find it out. But we don't know it yet. "We are from Missouri." The Bible should have a place in our educational system. But the only place it can find is in our denominational schools.

Brother J. B. Quinn made me to feel at home in his church the first Sunday. He is loyal to all the work of the denomination. I shall be with Brother W. R. Cooper second Sunday night at Sumner, Coffeetown church, where we spoke first Sunday night, showed that our colleges have friends there.

PROFANITY.

Geo. W. Knight.

The atheistic fool who has said in his heart "There is no God," is not as big a fool nor as big a sinner as the man who believes God, and yet he wilfully and continually takes the name of God in vain. If there is no God, a man is a fool to use his name at all, and if there is a God, he will surely punish the "cusser." So important is this subject that God put a plain, positive, prohibition of it in the decalogue: "Thou shalt not take the name of the Lord, thy God, in vain." It is put in the foundation of the first moral law God ever gave to man.

During last year I took notice of the men who were habitual users of profanity. I re-

member three of them. One was a merchant. He cussed before everybody, his wife, daughters, customers, clerks, and even ministers. Do you think it is right to patronize such a man as that? The other two lived in my home town. One was a transient fifth rate lawyer, and drunkard. The other was supposed to be a doctor. The people called him "Doctor," and he practiced for some people. The other doctors of the town don't cuss.

When I lived in another town, my family physician, who nursed me through several long spells of sickness, never allowed a vulgar nor profane word to fall from his lips. I do not want a man to roll pills for me whose everyday words pervert the morals of my boy and damn his soul in hell.

I know a barber who put this sign in his shop: "No profane language allowed in this shop." His friends told him that he would drive his customers away, and it did drive the "cussing bum" away, but it attracted a high class of clean moral Christian people to his shop, and as a result he made more money than any of them. One of the best results was that he rescued his shop from becoming the avenue through which the cohorts of hell spew out their profanity.

Some people whip the devil around the stump and use the words "darn," and "durn" instead of damn. Even Billy Sunday "darned" a public prayer in Atlanta. That was a dirty blot on what might have been otherwise a white record.

Reader, do you cuss? If so, get you a corn cob, get some washing powder, go to some scum-covered, stagnated pond and wash your mouth out and then by the power of your cleaner, higher and better manhood, if you have any, quit it. Stop it and say by the grace of God I'll never take the name of God in vain again.

FORGETTING. PHIL 3:13-14.

New Year sermon by W. E. Farr, of Shelby, Miss.

The new year, this 1918, was born upon the field of Mars. Its birth-cry mingled with the roar of cannon and the unnerving whine of bullets in the wind.

When the end comes, when it has traveled its twelve stations of the road of life, it will lie down in the temple of peace to die with the last sunset flaming gold instead of red.

We are hoping and believing this is to be the victory year, this year of Grace 1918.

The victory palms will not bend down to us, we must reach out for them. There is work for us to do, earnest, self-sacrificing work. Not only of our substance, but of ourselves must we give of our time, our talent, our home and sinew, this we must give ungrudgingly.

There are bitter trials ahead of us; there are bloody scrolls for us to write; there are shallow graves for us to fill, but our cause is a just one and the God of hosts will hear the cry of His people. We will win, not with boasting, not with vain glorious self-exaltation, but with the spirit of humility which leans forever on the eternal God.

The new born year sitting on the field of Mars dabbles its hands in the spilled blood of civilization, but the blood will make it strong

to fight, waking up in its soul the hate of the Hun and the lure of immortality. It will fight for the life of that bleeding civilization, and in the falling shadows of the end it will bring its trophies to the palace of peace and die under the palms of victory.

The text says, Phil. 3:14-15: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press towards the mark for the prize of the high calling of God in Christ Jesus."

Forgetting.

It is not to be understood that we are to literally forget the past. Indeed that would be impossible.

There are some things which we would be glad to forget if it were possible to do so. There are many things which we ought to remember. We should remember our sins and mistakes. There are very few of us who do not feel as we look back over the past year that we might do better if we had the days and months to live over again.

If we could only start from the vantage ground of the present experience what a success could be made of life; we find that our lives have been so full of errors and mistakes. Let's in this first Sunday in the new year promise God that we will live closer to Him this year than ever before.

God has given us trials and sorrows in this life as means of discipline. That life which has not been touched by sorrow or trial lacks completeness. We are to forget the sins of the past in that we are not to mourn over them. Thank God we can find forgiveness in the Son of God.

My friends, do not hug your grief and keep some trial always prominent, it robs you of the power to help others, and we have no right to make those around us unhappy.

The fact is, we Christians ought to be satisfied with his statements, there is always something more, something higher. If we are to be happy we must have the desire to reach heights yet unreachd. "Let him that hath his hope in Him purify himself even as he is pure."

The artist that is satisfied will never grow. God have mercy on a Christian that does not want to grow in grace, as the years go and come.

The type for us is to express the image of God, the complete man, Jesus Christ. To that supreme beauty our nature is capable of unlimited approach.

No man knows how much of goodness or nobleness and wisdom is possible for himself in Jesus.

My Christian friends, there is no point on the happy voyage of life beyond which icy cliffs and a frozen ocean forbids a passage. Let's press for the mark, for the prize is Jesus Christ.

Our task is never complete, and thank God it is true, while we have done great things for Him, we must press towards the mark.

Terror accompanies even hope when her sunny eyes try to pierce the future by their own power alone.

The surrendered life means surrendered

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Training and Theological Schools.

The second four of our Training schools meet next week January 21-25. I am giving again the program for these schools.

Places of meeting:

Winona, January 21-25; Poplarville, January 21-25; Newton, January 21-25; Brookhaven, January 21-25.

As you see, these four schools will be running at the same time. This enables us to group our work and use to the greatest advantage our general men, and then, too, it

sins. The road to life is never found running through the devil's territory.

Man looks on the outward appearance, but God looks on the heart.

Billy Sunday says "we will live happy if we will do three things, 1st, spend fifteen minutes each day letting God talk to us in His Book. End. Spend fifteen minutes each day talking to God in prayer. 3rd. Spend fifteen minutes each day talking to some one about God, and the Son of God."

"It is the maxim of the military art," said Napoleon, "that the army which remains in its entrenchments is beaten," so in life, we must win through Him.

As we enter upon this new year let us in a sense forget the things that are behind, and look with hopeful eyes to the future.

The year that lacks happiness is a dark one, and the life from which it is missing is like a mansion deserted by those for whom it was made. It is not possible for all to be wealthy, or learned, or powerful, but whatever privations may be our portion we may possess the contented heart and the peaceful soul.

In the economy of nature we find night as well as day, clouds as well as sunshine and winter's storms as well as summer's mildness.

So it is best for us, in the development of our character and the nurturing of our spiritual life that there shall be some conditions that are severe. As labor strengthens the muscles, and study increases the mental vigor, so do sorrows and afflictions tend to strengthen our Christian characters, and make us turn more fully to the one who has said: "As thy day, thy strength shall be." That one we must never leave out of our calculations. We cannot do without Him.

God help us Christians that this year shall be the biggest, the noblest, happiest and most fruitful of our lives.

"A small ship launched upon an unknown sea,

A small seed was planted by an unknown tree,

Such is this strange new year to you and me. Whether the vessel goeth,

And how the stree upgroweth, God only knoweth,

But sail the ship and plant the seed;

What is done in faith is done in deed."

puts us all to studying the same things in the state at the same time. It is co-operative work, and what we need above everything else in our Baptist ranks is the spirit of co-operation.

The courses of study in all the schools will be the same. We have tried to arrange a course that would be the most helpful to our pastors and workers.

Entertainment will be furnished by the churches where we meet. I feel sure that the Sunday School Board will furnish the text books. The only thing in the way of expense will be getting to and from the schools.

Course of study:

New Testament—Using Gospel of Mark as text book.

Homiletics—With "Practical Hints on Preaching," as text book.

Pastor's Manual—With "Church Organization and Methods" as the text book.

Each of these subjects will be given two periods each day.

Five doctrinal addresses will be delivered, one each day by five different speakers.

We have arranged to have Dr. Lawrence, J. E. Byrd, N. T. Tull, Miss M. M. Lackey and representatives of the Foreign and Home Mission Boards to each be present one day in each of the schools.

Schedule:

Morning 9:00 to 9:45—New Testament.

Morning 9:45 to 10:30—Homiletics.

Morning 10:30 to 11:15—Pastor's Manual.

Morning 11:15 to 12—Address by State Workers.

Afternoon 2 to 3—Doctrinal Address.

Afternoon 3 to 4—Homiletics.

Afternoon 4 to 5—New Testament.

Night 7 to 7:45—Pastor's Manual.

Night 7:45 to 9—Inspirational Address.

If it suits the people who entertain the schools, we hope and expect they will entertain on the "Oxford plan" that is, furnish bed and breakfast in their homes and serve the noon and supper at the church.

Each school will be independent and will run under a separate management. It is our purpose to make these schools permanent, and we hope to have the churches where the schools are meeting take especial interest in the schools and do their best to build the schools up. We also want the churches to share all the benefit possible from the schools and hope that the pastors will impress upon their people the fact that the school is not for preachers alone, but for all.

The programs for the various schools are as follows:

WINONA.

Business Manager—W. W. Muirhead, McCauley, Miss.

Faculty.

New Testament (Mark)—Dr. B. H. Dement, New Orleans.

Homiletics—E. L. Wesson, Holly Springs, Miss.

Pastor's Manual—J. D. Ray, Starkville.

Doctrinal Addresses.

R. L. Bunyard, L. F. Gregory, J. W. Lee, W. A. Sullivan, I. P. Trotter.

POPLARVILLE.

Business Manager—L. G. Varnado, Poplarville, Miss.

Faculty.

New Testament (Mark)—J. T. Christian, Hattiesburg, Miss.

Homiletics—Webb Brame, New Albany, Miss.

Pastor's Manual—S. P. Morris, Poplarville, Miss.

Doctrinal Addresses.

L. G. Gates, Judah Feldman, T. J. Dale, J. P. Culpepper, J. E. Glen.

NEWTON.

Business Manager—R. L. Breland, Philadelphia, Miss.

Faculty.

New Testament (Mark)—J. P. Williams, Mendenhall, Miss.

Homiletics—E. T. Mobberly, Lexington, Miss.

Pastor's Manual—T. A. J. Beasley, Ecru, Miss.

Doctrinal Addresses.

E. D. Solomon, W. H. Thompson, E. W. McLendon, Bryan Simmons, J. J. Mayfield.

BROOKHAVEN.

Business Manager—R. H. Purser, Magnolia, Miss.

Faculty.

New Testament (Mark)—W. C. Tyree, Greenwood, Miss.

Homiletics—C. C. Pugh, Hazlehurst, Miss.

Pastor's Manual—T. L. Holcomb, Columbus, Miss.

Doctrinal Addresses.

I. H. Anding, J. L. Boyd, S. G. Pope, J. L. Low, J. E. Thigpen.

All persons who are to be teachers or speakers have been chosen because of their fitness to do the work assigned to them and have agreed to make a special preparation for their work.

We are counting on every preacher in the state entering one of the schools who is not unavoidably kept away, and with them, many other church workers who may wish to take the course. It is exceedingly important that we enter at the opening and remain through the session.

The text books to be used will be, for Bible study, the Gospel of Mark. Homiletics, "Practical Hints on Preaching" by McGlothlin, Carver and Sampey. Pastor's Manual, "Church Organization and Methods" adopted by Southern Baptist Convention in its last session.

It would be well for all who expect to attend one of these schools to read afresh the book of Mark and these other books before the opening of the schools. All we need is a full attendance of all our preachers and many other workers to make these five day mid-winter schools one of the most helpful agencies to unify, strengthen and build up our forces we have ever launched.

Let every one who reads this pack his grip now so that he will not be late for the opening session.

The test of a successful pastor is not what he can do while on the field, but what his successor can do with what he leaves on the field.

Mississippi Woman's Missionary Union Page

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 MISS M. M. LACKEY, Cor. Sec. Treas. Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building & Loan Fund, Oxford
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 Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

"We know not what to pray for as we ought; but the Spirit itself maketh intercession with groanings which cannot be uttered."

In this hour of deep unrest, when we know not what to ask, this hour when the great heartache of the world cannot be framed in words of conscious prayer, yet all the time God accepts this passionate, nameless longing of his children, as the intercession of the Spirit.

The Week of Prayer has closed but its influence will be felt for many days. The Master has been speaking to the hearts of those who have tarried in the "upper room" of prayer. They are going forth with a larger, clearer vision and a determination to serve Him as never before.

Not only the interesting glimpses of the missionaries life in China and the heathen customs, but the earnest deep spiritual appeal to a deeper consecration.

Can we imagine the State of Mississippi with one minister of the gospel? That is the proportion in China.

The ladies of the Jackson societies are rejoicing that it has been their privilege to have Miss Pearl Caldwell with them during the Week of Prayer. We have a peculiar love for her because she is our very own.

Miss Caldwell is in charge of twenty churches in the interior of China with sixteen Bible women as helpers. Four Bible women at a cost of \$30.00 a year would lift a great burden from the heart of our missionary. Surely Mississippi has four women who will provide these helpers by the time Miss Caldwell returns to China in September.

HOW LONG.

(By Stowely S. Fisher.)

O Lord, be pitiful! Look on the mothers;
 Thine eyes can pierce the fiery pall and see
 The maddening vice that smothers
 The brain, the heart, The mother's cry to three.

Where'er the flag of battle is unfurled
 Is woman's Calvary, man's shame, O, hark,
 The mothers of the world

Cry for thy light, How long shall heaven
 be dark?

How long shall schools be slaves of savage creeds,

Commerce and science bound the scarfs of of kings?

O, wrong to wrong succeeds

Till even peace must fight, with bleeding wings.

Yes, Christians fight! War must be made on war.

We throw our starred flag over the oppressed—

Such as thy Son died for.

Fight with us, Heaven; give the torn world fest.

How long, O Lord, how long shall force be king

And patient love to red greed sacrificed?

How long shall blind war fling

The bloody gauntlet in the face of Christ?

—From Home and Foreign

—From Home and Foreign ifelds.

Special From Miss Traylor.

My Beloved Constituency:—

That means every Y. W. A., G. A., R. A. and Sunbeam in Mississippi. You are each one mine in a very peculiar sense. I come to you today to appeal for your loving sympathy in a matter of supreme importance to us all. In this day of rapid changes in world history it becomes necessary sometimes to make changes in our work.

Such a time has, under the provision of God to come to me. I feel called of Him to take up the task of elementary Sunday school work in our state. I shall not here and now enter into all the things that has concerted to this end. I shall in a personal letter to each organization explain more fully why this step is taken.

This is merely a line to inform you of the change; and to assure each one of you that I am still your friend and helper in any time of need. I shall appreciate your calling on me as you have done in the past. I feel assured that our common interest in the Sunday School Work will tend to draw us still closer in all the Lord's work. I am looking to you for love and sympathy in this thing I am undertaking. I am convinced that whether you entirely agree with me in this change or not, you will be very patient till you can understand fully. Till further heard from I am,

For the highest good and the Master's greatest glory.

FANNIE TRAYLOR.

Central Committee Meeting.

At the meeting of the Central committee on yesterday, three matters of importance were disposed of.

First. It was decided that a district meeting of not less than two days shall be held in each vice-president's district during the spring. The time of the meeting was set for April 3 and 4, the program to be left largely in the hands of the vice-president. However, the state president or the corresponding secretary will endeavor to attend all four meetings.

Second. Each vice-president's section was redistricted, giving each vice-president thir-

teen Associations. The reason for this is that the work may be as evenly divided among the vice-presidents as possible.

Third. Our Miss Traylor has not for some time, felt satisfied in regard to her work. She thinks she has not accomplished as definite a work among her young people as is needed to be done. Considering this matter carefully and prayerfully, the Central Committee agreed for Miss Traylor to be transferred from the W. M. U. department to the Sunday school department where she becomes Elementary Superintendent for the State. She is, however, to continue her work among her young people, organizing and encouraging all auxiliaries. It was suggested that the Y. W. A.s report to the Corresponding Secretary.

The committee elected the following sisters to serve on the executive committee for this year: Mesdames Aven, Enochs, Borum, Longino, Bridges, Hobbs and Kent.

The meeting was one of the most spiritual and harmonious we have ever held. While it seemed like the "tearing up of the eagle's nest" in a way, yet each sister was determined not to have a will of her own but to know the will of the Master. Another great step forward was the election of Miss Bessie Lee Smith as office secretary. She is a member of the Second Baptist church here and is thoroughly competent in every way to look after the office work.

M. M. LACKEY.

Dear Friend:

Upon the threshold of every new year we would "tread softly" but especially so this year of years. Never have we known what any year or day would bring forth but certainly we have no vision at all concerning the year upon which we have just entered. This fact should deepen our faith and increase our prayer-life.

One specific object of our prayers should unquestionably be that, whatever may come, our W. M. U. members may do their very best for missions. In talking recently with an associational superintendent I learned that her own society was meeting its apportionment, but that it was becoming increasingly hard to get the members to maintain the other missionary activities of the society because they were busy with the Red Cross work. There can be no question as to the necessity for the Red Cross work, but neither can there be any excuse for neglecting the missionary study and enlistment. You will go further and say with me that there cannot possibly be any excuse for not increasing such missionary activities. Christian leaders unite in believing that after the war there will be almost limitless missionary opportunities. We must prepare to meet them and also in the meantime hasten the good day by whole-hearted loyalty to all our mission work.

As vice-president you were especially grieved to hear of the passing from our midst of Mrs. A. M. Gwathmey, of Virginia. Of her it may truly be said that beautiful was her devotion in Union work and that in her death she and its interests were not divided.

Yours in New Year greetings,

KATHLEEN MALLORY.

"AN ACRE TO THE PLOW" FOR THE COUNTRY CHURCH.

(By E. W. Dabbs.)

I have always admired the stand the Progressive Farmer takes on moral and religious questions. I shall never forget the page editorial in which Dr. Poe, then plain Clarence Poe, expressed the fallacies of local option in dealing with the liquor evil just before the referendum which made North Carolina a dry state. In fact, the whole tenor of the progressive farmer is not only religious in business, but business in religion. Now we have heard many a sermon from the pulpit about religion in business. Suppose we laymen determine to put business in our religion. I am sure it will be a better brand than the makeshift support of the work of the churches that dole out our gifts as if we were conferring a favor on the Lord or on His servants.

About a year ago, six weak Presbyterian churches along both sides of Black River in Sumter and Clarendon counties, South Carolina, determined to send a consecrated son of one of the churches to represent us on the firing line in far-away China. The thirty two churches in the Presbytery had in 1915 2,669 members and gave in round numbers to Foreign Missions \$6,400. The six churches that I am writing about had 368 members and gave about \$500. The committee in Nashville, said: "We have no money to send young Reaves out, and none to support him if he goes." An active campaign to enlist acres for his support was inaugurated. It resulted in 40 acres being pledged, and ten cash subscriptions made up \$200.00.

On Thanksgiving Day the first "ingathering picnic" to gather in the results was held at old Midway church. The ten cash subscribers paid up their \$200.00. Owing to sickness and other causes, eight of the acre subscribers were not present but thirty-two of them turned in over \$2,400 in amounts from \$10.00 to \$198.00 from a single acre. Eight acres ranged from \$100 to \$198, ten from \$70. to \$99. One lady who could not have given over \$5.00 without great self denial gave \$50.00, the net proceeds of her acre. If there were any

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regrets they were from owners of the smaller yielding acres caused by adverse seasons, blight, cloudbursts or blizzards. About \$3,000 will be the total when all of the acres are in, and with the \$430 given a year ago to pay the traveling expenses of our missionary, make more than half as much as the thirty-two churches in the whole Presbytery gave years ago. If all the heads of families of the six churches had entered the union on the acre basis our total would have been \$6,000. Is any one the poorer? Nay. The union passed a resolution urging the churches to put all church support on the acreage basis.

One acre to the plow in all the country churches of all the denominations will liberally support a resident pastor in each church, and a foreign and home missionary as well—nor will it impoverish the farmers to do so. Rather it will result in an opening of the windows of Heaven and the pouring out of such a blessing that there shall not be room enough to contain it. Not that there will be immunity from all drouth, floods, blight or pests for some time to come, but it will be the beginning of the glad time when Christ shall come to reign in righteousness and "The World for Christ in 25 years" will not be an empty slogan. Why? Because men will have put business in religion as well as religion in business.

The above article was contributed by Mr. E. W. Dabb of the Farmers' Union to The Progressive Farmer, Dec. 29, 1917. It commends itself to the careful reading and prayerful consideration of pastors of country churches and the deacons and members of the same. We believe that there is here a suggestion of vital importance to the spiritual life and Christian growth of country churches as well as to Foreign Missions. This plan faithfully worked would revitalize the religious and spiritual life of the whole country.

We earnestly entreat our people, so many of whom live in the country, to adopt some practical plan like this for the faithful discharge of their missionary obligations and the development of their own Christian lives. Many farmers and farmers' wives and daughters are already working plans for giving to God a definite share in the "first fruits of all their increase," which are yielding large blessing to their own lives and much relief for the cause of Christ. Many Christian women are giving all Sunday eggs to Foreign Missions; some are giving the butter made from Sunday milkings, others have set apart similar proportion of their incomes from other sources, and have found much happiness in doing so. One South Carolina farmer sent us \$142 recently, the price of a bale of cotton which was dedicated to Foreign Missions. There are great possibilities in this line of Christian service in the upbuilding of Christian character and church life among our people in the country, and in bringing even those in the remotest districts into world fellowships in Christian service. A definite and suitable part of the produce already made and perhaps sold, should be gratefully given to God, and then a plan like this should be adopted and a campaign put on in each country church to persuade every member to accept and faithfully operate it. Will the reader not begin to agitate the cash contribution as a thank offering to help the Foreign Board meet immediate pressing necessities, and also to secure the adoption of this plan by

the Baptist farmers of his acquaintance?

We should be glad to have correspondence with any pastor, church or reader of these lines who has resolved to take these suggestions seriously, and we would welcome reports of any experiences which have been made by our Baptist people along these lines. Address J. F. Love, Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia.

Where as Mr. J. E. Sweany and his wife, Mrs. Lucile Cargill Sweany have resigned their positions as superintendent and teacher in the Durant Baptist church because of their early departure for the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, we members of the Sunday school are requested to express, if possible,

First. The sense of loss sustained in the severance of relations established by years of association in the Sunday school and other lines of church work as well as close social intercourse and friendship.

Second. Mr. Sweany as superintendent, to which office he was called in early manhood, by his zeal, self sacrifice, untiring devotion to duty, has given the best of his young Christian manhood to the work.

No call has been disregarded, no estimate of time nor means has been considered.

Third. Mrs. Sweany has advanced her husbands work by her faithful discharge of the duties incumbent on a teacher. Her regular attendance, her thorough preparation of the lessons to which task she gave full measure of a young and vigorous mind as well as a consecrated life.

Fourth. We bid them God-speed as they go forth from us to further prepare for lives of extended usefulness in "the Master's cause." We seem to need them with us, and our hearts falter when we comprehend our loss, while at the same time it is given us to rejoice in their greater gain, and our love and our prayers go with them into their new field of work.

Fifth. That these resolutions be placed on our Sunday school record and a copy be given them and copies sent to the Durant News and the Baptist Record for publication.

MRS. A. L. STEVENS,
MRS. BERTHA E. ELLIS
MR. T. J. BARNETTE,
Committee.

AULD LANG SYN.

I have received a number of greetings this Christmas, but none appreciated more than a picture of Rev. James Garvin Chastain from Havana, Cuba, forty years a missionary in old Mexico, and the following letter from my friend and brother, J. B. Gambrell, president of the Southern Baptist Convention and lives in Dallas, Texas:

W. H. PATTON.

Christmas morning, 1917.

Dear Brother Patton—My heart

turns to you this morning as I pause in a busy life to retrace the steps I have taken in life. I think of the battles we have fought together for the highest and best things of life, the Baptist cause, prohibition, etc. We have lived to see the work of our hands established upon us. I am sending you this message of love, long given you in full confidence. I am 76 past and well. My labors are many, but my strength is well sustained.

With the love that never fails, I am.

Your friend and brother,

J. B. GAMBRELL.

Down on the lower East Side of New York, where sweat shops abound, a teacher was talking to her class about the four seasons. At the end of her talk she began to question.

"Rebecca, how many seasons have we?"

"Two," replied Rebecca. "Slack and busy."—Ex.

Same Treatment—"Doctor, my husband is troubled with a buzzing noise in his ears."

"Better have him to go to the seashore for a month."

"But he can't get away."

"Then you go."—Boston Transcript.

WONDERFUL EGG PRODUCER.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson For January 27.

JESUS FORGIVING SIN.

Mark 2:12.

Motto Text—"The Son of man hath authority on earth to forgive sins." (Mark 2:10.)

Lesson Connection.—We are studying incidents in the Great Galilean ministry of Jesus. He made three mission journeys through Galilee during this eighteen months period, preaching, teaching and helping. The healing of the leper of last lesson was during His first mission tour. The incident of the present lesson was at Capernaum closing His first tour through Galilee.

The incident and teachings of our lesson gather about three groups of persons and one Person. (1) the multitudes, (2) the paralytic and his friends, (3) the scribes, (4) the "Son of man."

I. *The Multitudes* (vs. 1, 2.)

A certain "house" in Capernaum thronged with excited, anxious people. There was scarcely standing room. The door was filled. The yard was filled with moving curious crowds. This multitude had gathered from all parts of Galilee, Judea and Jerusalem. Among them are some "elite." They were the bon-ton Pharisees and doctors. What is it in Capernaum creating such unusual interest? It took the extraordinary to "smoke the doctors out" of Jerusalem. But their interest is so keen that they have taken a vacation and gone on a 60-mile jaunt into Galilee. The explanation lies in the fact that a notable miracle had been performed. A man full of leprosy had been healed. Demons had been mastered and cast out of men. Many sick of divers diseases had been cured. The people had been taught by One who spoke with authority. No wonder Capernaum was thronged that day with an eager crowd. The Conqueror of demons and disease, the unrivaled teacher was there. Many came hoping to be healed of their infirmities. Many came to hear His words of grace and wisdom. Many came just to "see" Him preach and heal. Others came as a "committee on credentials and orthodoxy." Whatever the motive the surging throng was there.

II. *The Paralytic and His Friends*. (vs. 3-5.)

Among those who had heard of the Mighty Worker was the hopeless, helpless paralytic. See him lying on his uninviting couch, an object of helpless despair. Every phase of life had lost its interest for him. Death was the only release from his affliction. Some how the message reached him that a hopeless, incurable case of leprosy had been healed. The Healer was back at Capernaum. Hope revived. His mind was made up to go to Him at all hazards. But how? Fortune smiled on him. Four friends offered their service to take him on his couch to Jesus. They were determined. The door of the house was reached. No possibility of entrance. The door was filled. It mattered not. The paralytic must go into the presence of Jesus. Upon the roof they went with the helpless man.

An opening made and the poor man was let down into the presence of Jesus. Happy hour for the helpless man and his friends!

Jesus was busy speaking the word unto the people. But the conduct of these men was not considered an improper disturbance. One thing in them appealed to Jesus and moved Him to action—their faith. He saw their faith. It was faith in Jesus that inspired hope in the paralytic. Faith inspired loyal friends to help him to Jesus. It was overcoming faith that that broke up the roof and lowered the diseased man at Jesus' feet. The faith of these men—the five—was not saving faith. They hardly thought of Jesus as Savior, they believed in Him as One who could heal paralysis. It was faith as a "working principle of life." Such faith had its reward. The poor helpless man's faith was lifted to a higher level, which brought not only the healing of his body but the healing of his soul—"Son thy sins are forgiven."

III. *The Scribes*. (vs. 6, 7.)

The gospel writer brings before us another group about whom gathers special interest. Mark calls them "Scribes." Luke calls them "Pharisees and doctors of the law." The first class mentioned by Luke were some "high-up" Pharisees probably from Jerusalem. "The Scribes" of Mark and the "doctors of the law" of Luke were the same dignitaries. They were the L.L.D.'s whose official function was to transcribe and interpret the Old Testament law, and especially a large mass of the "traditions of the elders." These functionaries were on hand at Capernaum that day. They had the front seats in the house. Other folks might stand, but they were comfortably seated where they could "see" Jesus preach and heal. Why were they there? They came as the special committee on the "credentials and orthodoxy" of Jesus. Up to the appearance of the paralytic on the scene, they took the teaching of Jesus with a "grain of salt," but were respectful in their attention. But when they heard Jesus speak, "Son, thy sins be forgiven," they were outraged in their pious feelings. There was no place for a secret meeting of the committee. They just looked wise and reasoned in their hearts and this is what they thought: He is not orthodox. He is a blasphemer. "Who can forgive sins but God?" The point was well taken, but their conclusion as to the character of Jesus was reached without investigation of Him. Jesus gives proof of His authority to forgive sin by having the paralytic to take up his couch and go to his home. But this proof did not convince. Though the committee failed to meet in regular session that day, to them Jesus was an open blasphemer.

IV. *The "Son of Man"*. (vs. 8-12.)

The purpose of Mark would be completely missed in this lesson if, while fixing attention upon the multitudes, the paralytic and his friends, or the scribes, we should fail to see the Son of Man above the crowds. These classes are entirely incidental to Him. In this miracle it is the purpose of the gospel writer to present Him. He is

presented in a three-fold relation through the miracle.

1. Jesus is presented responding to human need. It was a great sermon the Master was preaching that day. But he closed His sermon to heal a needy man. Something touched and stirred His heart while He preached—a helpless man who had faith in Him. There never was a case of real faith in Jesus Christ to which He did and does not respond. Faith is heaven's law of action. It was unbelief that chilled Him and hampered Him in His work. Unbelief is hell's law of action. The practical value of this miracle is Jesus' response to the need of a man.

2. Jesus is presented giving proof as to who He is. He made certain claims about himself. He asked that His works be received as a vindication of those claims. This miracle in itself, along with the prerogative to forgive sins, was a testimonial to His divine nature. But His claim was challenged by envious men. The proof Jesus offered to this committee on "credentials and orthodoxy" was convincing and unanswerable, yet they purposely were not convinced. The proof He offers of His divinity is twofold. First, He read the thoughts of their hearts. Jesus was not a mind-reader of the modern sort. He knows the thoughts of men because He is God. Second, He healed the paralytic's physical infirmity and had him take up his bed and walk before all as proof positive of His authority on earth to forgive sins. Only God can forgive sins. Therefore He is God. But these functionaries were not convinced. In this we find the evidential value of the miracle.

3. Jesus is presented teaching a great spiritual truth through this miracle. While the physical condition of the man was very bad, yet Jesus saw a much more lamentable condition in him—the paralysis of sin. The paralysis which had rendered every muscle in him impotent was only a fitting representative of the ravaging effects of sin upon the soul. The soul bound by sin is as helpless to come to God without divine aid as the paralytic was to get to Jesus without human aid. Here we find the spiritual value of the miracle.

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MEMPHIS NOON MEETING.

The Lord has been very gracious to us of late in sending to the meeting many precious testimonies to answer ed prayer.

A Tennessee lawyer who was greatly bothered because he had resisted the call to preach, and being perplexed on account of some of his studies and his duty wrote for prayer. In a few days he wrote again: "Even before receiving your letter stating that I was being remembered, there, I felt conscious that everything would turn out all right. I am perfectly reconciled toward doing the Lord's will, but I have not yet become satisfied as to what that is." This lawyer joined the prayer league.

A letter has just come from a mother in Pittsburg, Pa., who writes: "Enclosed please find one dollar. Please send me Scripture, Text Calendars to that amount. I am the mother of one of the run-away boys you befriended last year just after Christmas. The same boy is "somewhere in France," member of the Hospital Corp, with the 6th U. S. Pray for him. You sent me one of your church calendars, and I have never had any daily readings that were so helpful. A number of my friends saw it and expressed a wish to have one, so I am going to use them as Christmas remembrances."

A young Tennessee pastor testified at a recent meeting: "I feel that it is perhaps due to this noon prayer meeting that I am here today. While I was out in the world working as a telegraph operator, about four years ago, my mother sent my name to this meeting for special prayer. I felt God's Spirit pleading with me and accepted Jesus as my Savior. Soon after that I felt that I was called to special work for the Lord, and have been serving Him about three years as minister. I feel that this prayer meeting is one of the greatest assets of my life."

A grateful Mississippi mother writes: "I have been slow to express to you my relief and gratitude to know that my precious soldier boy is being remembered by so powerful a league on earth and Jesus Christ at the right hand of God."

The civil engineer who was converted some time ago at the meeting, and who is now working on a large contract out of the city, writes: "When I first came here the prayer meetings had an attendance of about 19, and today we have in the neighborhood of 200. I had nothing to do with this and claim no glory, but am thankful that the Lord has used me wonderfully in this work. Two laymen and myself addressed 130 soldier boys and 128 took a stand for Jesus."

A young woman in very deep trouble came to see me one morning recently. She said: "I came to Memphis to live with my sister. Her husband has gone into the army, and my brother, who was helping support me has also joined the army. I have a fairly good position, but am notified that I will not be needed much longer. I do not know what to do. I can neither eat nor sleep. I have lost 25 pounds in seven months."

After praying with her, I urged her to stay for the noon meeting. When the meeting was over a woman who is a strong supporter of the movement had an interview with her for an hour and a half, and helped her to get another position. The other day this young woman came in and said: "I

have a position that pays only \$7 a week, but I am as happy as I can be. I want you to pray that all the members of my family may get the same blessing that I have gotten through this meeting."

Many urgent requests are being received. A former school teacher is bothered for fear she may lose her home on which there is a mortgage.

A perplexed woman writes: "God is showing me that work for Him in this place is ended. Will you pray Him to show me just what steps to take in order to secure a larger life."

A note comes signed "Your sister in great trouble," and among other things, says: "I have disobeyed God so long in the things he would have me do that the devil has such a power over me that I cannot get a victory in prayer. Pray for me that I may overcome my doubts."

The wife of a Mississippi planter writes: "I beg your prayers for a young man who is going to the bad through evil and wicked associations."

Many mothers are sending or bringing requests for their soldier boys in the camps or in France. At the meeting one day last week a young lieutenant sitting between his mother and sister, stood up and said: "I haven't been able to come to many of these meetings, but I am going away tonight I felt like I wanted to come down here today and see you all before I go. I am going to San Antonio tonight and I may not come back—I don't know—but I want you all to remember my mother and comfort her. When I get to the camps I will be busy and won't have much time to think, but she will have twenty-four hours every day to think of me, and I just want to ask you to remember her."

The fourth anniversary of the movement will be celebrated all the week in which January 19th falls.

BENJAMIN COX,

Pastor Central Baptist church, Memphis, Tenn.

FROM CORINTH CHURCH.

As a member of Corinth church I wish to let our many Christian friends know we are still on the map and am giving a statement of proceeds from the church last year.

For the pastor's salary, E. C. Hendrick -----\$135.00
Home Missions ----- 10.00
State Missions ----- 6.50
Christian Education ----- 2.50
Minute Fund ----- 2.50
Sunday school expenses ----- 5.00

Grand total -----\$161.50

During last year we received thirteen members, nine by baptism and four by letter.

We pray that God may bless us in this new year and that we may be able to do more for His cause.

Written by a member.

MISS SIUSIE WALKER.

At the home of her brother-in-law, Mr. A. H. Dale, on December 14, 1917, after a lingering illness. She was one of a large family, being one of the best known in Simpson County. Noted for Christian excellences. She was a faithful worker for the Lord and a comfort to the pastor, always sympathetic and helpful in co-operation. She died triumphant in the hope of a blessed immortality. Her body was laid to rest in the New Hebron cemetery in the presence of a large concourse of friends

and relatives. Her former pastor, J. P. Williams, conducted the service. She was sixty-four years old in July and had been a Christian from girlhood. Blessed be her memory. Her ministries to parents and other members of the family and friends left an abiding blessing.

In sympathy,
J. P. WILLIAMS.

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Jackson, Miss.

Annual report of the Sunday school of the First Baptist church, Winona, Miss., for 1917:

Resident church membership.....254
Enrolled in the Main school.....204
Enrolled in the home dept.....61
Enrolled in the cradle roll.....40

Total enrollment in the school for 1917.....305

Total attendance first quarter.....2,113

Total attendance second quarter.....2,620

Total attendance third quarter.....2,376

Total attendance fourth quarter.....1,881

Total attendance for year 1917.....6,990

Average attendance per Sunday

52 Sundays.....173

75 per cent of main school enrollment is.....153

Offerings.

Total amt. offering for all expenses, 1917.....\$639.23

Total amt. Sunday school expenses.....\$196.13

Total Amt. Orphanage.....44.58

Total amt. Missions.....115.30

Total amt. church building fund.....175.38

Total amt. college.....24.24

Total amt. emergency fund.....43.46

Total amt. other causes, shown by cash book and canceled vouchers.....41.25

\$639.23

Bibles.

Total attendance Bibles 1st qtr.....1,276

Total attendance Bibles 2nd qtr.....1,469

Total attendance Bibles 3rd qtr.....1,348

Total attendance Bibles 4th qtr.....1,118

Total attendance Bibles for the year.....5,205

Average per Sunday for 52 Sundays.....100

We give to God our Father in Heaven all the praise, honor and glory, through our blessed Lord and Savior, Jesus Christ.

REV. GEORGE F. BARTON, Pastor.

HARRY WATTS, Superintendent.

MARTHA A. WATTS, Secretary and treasurer.

A TIMELY CAUTION

Dear Brother:

I enclose a paper which was prepared by Mr. F. W. Foote, Active Vice-President of the First National Bank of this city. I can think of no greater calamity to the people of the South than that which would follow the neglect to produce something to eat in this fearful crisis in our country's history. It would dwarf if not ruin the work of our churches, schools and business life of every institution, social, material

and religious, in the whole country.

If there is any one thing about which our Southern people are "cranks" it is about trying to grow cotton. It now appears that we are about to forget in one year the lesson that it has taken the boll weevil ten years to teach us. Mr. Foote is one of the leading spirits in the financial affairs of the state and this note of warning from him will, I hope, serve the worthy object for which it was written.

With kind regards and best wishes, I remain,

Yours to serve,

L. E. HALL.

Hattiesburg, Miss., Jan. 9, 1918.

To the Farmers Addressed:

We appreciate the high merit that accompanies agricultural production. Thrifty farmers are the only people who produce without any wasteful draft upon nature. They make their crops with no loss of soil fertility or other natural resources. To the contrary they actually increase soil fertility, thereby increasing the natural wealth of the country, and their efforts are, therefore, a double blessing.

Every citizen should sympathize with our farmers and lend them all reasonable aid, and be ever ready to co-operate with them. Never before has it been so important that the greatest possible agricultural production be encouraged. It is especially important that the gravest consideration be given to the production of bread and meat. At no time in history have the farmers faced such moral and economic responsibilities. There is an important part.

The high value of cotton, and the natural inclination of southern farmers to produce cotton in preference to other crops is a menace that no one should overlook. Speculation has al-

ways been condemned, but no form of speculation is more dangerous than the one crop system. It made the south poor.

The advent of the boll weevil sounded a new principle in agriculture, and southern farmers made their greatest progress after they began to diversify in order to avoid destruction by boll weevils. The boll weevils were much less effective last year, and we hear expressions which indicate that the former fear is dying, and that cotton acreage will be greatly increased. Cotton is necessary to our economic welfare, cotton is necessary to the winning of the war, but it is positively secondary in importance as compared to the absolute necessity for bread and meat. We therefore beg to advise that diversification of crops be adhered to with greater firmness than ever before. A wise man will not indulge in hazardous speculation during such uncertain times as we are passing through.

To Drive Out Malaria

And Build Up The System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

Two Irishmen were looking into a jewelry display window at a collection of diamonds. One said to the other:

"Mike how would you like to have your pick in there?"

"Begorra," said Mike, "I would rather have my yshovel."—Ex.

"Why did you quit your last place? Wasn't your work congenial?"

"Lary, no work is congenial."—Ex.

BAPTIST CAMP PASTORS.

F. F. Peterson—Camp Devens.....Ayers, Mass

J. S. Sowers—Camp Meade.....Annapolis Junction, Md., Annapolis, Md.

J. J. Gentry—Camp Lee.....Petersburg, Va.

J. J. Gentry—Camp Dix.....Wrightsville, N. J.

J. J. Gentry—Camp Upton.....Yap Hank, L. I., N. Y.

B. D. Porter—Camp Gordon.....Atlanta, Ga.

J. M. Lightfoot—Camp Jackson.....Columbia, S. C.

J. O. Johnson—Camp Pike.....Little Rock, Ark., 4112 W. 13th St.

R. M. Traver—Camp Custer.....Battle Creek, Mich.

T. H. McAfee—Camp Sherman.....Chillicothe, Ohio

A. M. Bailey—Camp Dodge.....Des Moines, Iowa

H. L. Winburn—Camp Taylor.....Louisville, Ky., Walnut St., Baptist church

Carl D. Case—Camp Funston.....Ft. Riley, Kans.

F. E. R. Miller—Camp Grant.....Rockford, Ill.

B. C. Holloway—Camp Travis.....Ft. Sam Houston, Tex., Hdqts. Gibbs Bldg., San Antonio, Texas

M. E. Bollen—Camp Lewis.....American Lake, Washington

T. S. Potts—Camp Stanley.....San Antonio, Texas, Gibbs Building.

R. W. McCann—Camp Kelley Field.....San Antonio, Texas, Bap. Hdq. Gibbs Bldg

R. L. Powers—Camp Beauregard.....Alexandria, La.

L. M. Latimer—Camp McClellan.....Anniston, Ala.

S. H. Bennett—Camp McClellan.....Anniston, Ala., Jacksonville, Ala.

E. C. Kunkle—Camp Hancock.....Augusta, Ga.

T. H. Sprague—Camp Green.....Charlotte, N. C.

R. B. McQueen—Camp Cody.....Demming, N. M.

J. T. Going—Camp Sevier.....Greenville, S. C., Greer, S. C.

J. Deah Crain—Camp Sevier.....Greenville, S. C., Greer, S. C.

T. E. Sego—Camp Sevier.....Greenville, S. C., Greer, S. C.

E. D. Solomon—Camp Shelby.....Hattiesburg, Miss.

J. R. Sazen—Camp Logan.....Houston, Texas

J. R. Hazen—Camp Wheeler.....Macon, Ga.

Fred E. Morgan—Camp Kearney.....Linda Vista, Cay. Church Fed. Hdq. San Diego, Cal.

D. I. Purser—Camp Sheridan.....Montgomery, Ala., 127 Court St.

J. M. Ballantyne—Camp Sheridan.....Montgomery, Ala., 127 Court St.

J. M. Wiley—Camp Doniphan.....Ft. Sill, Okla., 204 First Nat. Bank Bldg. Lawton, Okla.

C. A. Fulton—Camp Wadsworth.....Spartanburg, S. C.

A. Foltz—Camp McArthur.....Waco, Tex.

R. D. Licklider—Camp Bowie.....Ft. Worth, Tex.

J. O. Bovee—Camp Bremerton.....Navy Yard

A. H. Haughey—Camp League Island.....Navy Yard, Philadelphia, Pa.

W. S. Bauer—Camp League Island.....Navy Yard, Philadelphia, Pa.

Salts if Kidneys or Bladder Bothers

Harmless to flush Kidneys and neutralize irritating Acids—
Splendid for system.

Kidney and bladder weakness result from uric acid, says a noted authority. The kidneys filter this acid from the blood and pass it on to the bladder, where it often remains to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer is in constant dread, the water passes sometimes with a scalding sensation and is very profuse; again, there is difficulty in voiding it.

Bladder weakness, most folks call it, because they can't control urination. While it is extremely annoying and sometimes very painful, this is really one of the most simple ailments to overcome. Get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast, continue this for two or three days. This will neutralize the acids in the urine so it no longer is a source of irritation to the bladder and urinary organs which then act normally again.

Jad Salts is inexpensive, harmless, and is made from the acid of grapes, and lemon juice, combined with lithia, and is used by thousands of folks who are subject to urinary disorders caused by uric acid irritation. Jad salts is splendid for kidneys and causes no bad effects whatever.

Here you have a pleasant, effervescent lithia-water drink, which quickly relieves bladder trouble.

Grey Hair Becomes Dark and Beautiful

Look Years Younger! Try Grand-Ma's Recipe of Sage and Sulphur and Nobody Will Know

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome.

Nowadays we simply ask at any drug store for "Wyeth's Sage and Sulphur Compound." You will get a large bottle of this old time recipe improved by the addition of other ingredients for about 50 cents. Everybody uses this preparation now, because no one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick and glossy and you look years younger. Wyeth's Sage and Sulphur Compound is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$4 per hundred; samples, 5c each. 83 songs, words and music. No. 1 and 2 combined \$7 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

SERVICE INSPIRED BY LOVE AND MEASURED ONLY BY ABILITY.

One who keeps abreast with the output of the daily papers and the monthly magazines which shows the effort to win, under the leadership of our great President in the world-war now raging on the European continent is rapidly bringing under tribute the combined resources and energies of the American people. Cold theory and sordid calculations are fast giving way to patriotic passion—a passion which means that we will win—that we must win. The soldiers on the firing line will shoot with gun, throw the bomb and handle the bayonet, the aviators will patrol the air and the navy will keep open the paths of the sea, but in order to win gloriously, the farmers, the mechanics, the merchants, manufacturers, capitalists, the writers—those who work with the implements of husbandry, with machinery, money and those who wield the pen—all are required to do their bit.

And let it now be borne in mind that victory is not alone a question of material resources and man power at the front. The armies of America and her Allies, if they are to win in this gigantic conflict, must not only be supported by the material resources of the people, they must be sustained by a consciousness of the inflexible purposes, by the fervent progress of the men, women and children throughout the whole country. "It is only when the weakest among us shall have given the last ounce of his strength and the very essence of his being to the common cause that we may hope to see the sun of victory arise. It is only when the war shall have absorbed

us all and wholly that we may begin to hope for peace."

Every word in the foregoing statement concerning the conditions of winning in this world-war, applies with equal force to the missionary enterprise of the Southern Baptists. Drs. Lowe and Gray, with their assistants in Richmond and Atlanta, are working day and night, in season and out of season to mobilize the resources, the energies, sympathies and prayers of the Baptist brotherhood throughout the Southland in order to win the word for Christ—and the most that can be said is that their success has only been partial. The danger of going to the convention in May with a pressing debt hanging over one or both of the Boards is serious and very distressing. But the situation is not hopeless.

If every man and woman, boy and girl, in our churches, would study diligently and follow closely the example of one of the most beautiful characters and most inspiring incidents recorded in the New Testament, victory could no longer be in doubt.

Perhaps, on Tuesday morning, just two or three days before the Master was arrested and brought to the mockery of a trial and while murder was being discussed in the halls of the High Priest, peace and sacred friendship reigned in the home of Simon the leper at Bethany. The little group of friends that came together on that occasion to do honor to the Master, were not unmindful of the fact the life of their guest was sought by the authorities of the temple and that every one was required on pain of high displeasure to help to arrest him. Considering the immediate circumstances we can hardly conceive of a more tender and convincing proof of reverent love and undying loyalty than was given by the very fact of the presence of his friends; for Bethany was close to Jerusalem and this beautiful act of devotion might have brought disaster on a household so well known as that of Martha and Mary.

But great as was the honor bestowed on the Master by the presence of his friends at this feast, a still greater tribute was to be given Him on this memorable occasion, a tribute touching and delicate beyond expression under the circumstances.

The Bethany Sisters had often pondered how they might show their gratitude for all that He had been and all that He had done for them. On this occasion Mary had the divine intuition to perceive the proper thing to do and was possessed of the courage in giving expression to their love and gratitude.

But now she overdoes all former honor paid the Master. The costliest anointing oil known to the Orientals was the pure Spinknard, extracted from a plant in India and exported in flasks of alabaster throughout the Roman Empire and was sold at a price which put it beyond any but the very wealthy.

Of this precious ointment Mary had bought a flask containing about twelve ounces, and now acting on what may be called the impulse of the absolute, she goes behind the guests as they recline at a table and broke the seal and pours the costly ointment on head and feet of Jesus, presently drying them with the hair of her head. In thus anointing the Master Mary rendered a tribute to Him than which

WAR

Prophecy and the Jews "Startling Fulfillment of the Prophecies Concerning the Jews in the Last Days."

By the Rev. Jacob M. Rosenberg, Supt. of the Hebrew Christian Association.

We are sure that it will open the eyes and convince anyone who will read it. It is impossible to secure stronger proof of the inspiration of the Scriptures, also of the fact that we are living in the end of this age, than is found in this booklet.

Written by a converted Jew, an ordained minister of the Gospel who has made a careful study of prophecy from a Jewish point of view. You will be impressed in reading this pamphlet with this fact, that the finest interpreter of the Scriptures is the converted Jew. The facts contained are positively startling and intensely interesting.

Millions Should Be Scattered Broadcast.

Price per single copy, 10c; 60c a dozen, or \$4.00 per 100, postpaid.

We would suggest that you order one dozen copies. The proceeds of the sale go for Jewish Evangelization. You cannot invest in a better and more needed cause. We know of no better way to arouse profound interest in the most vital theme of the New Testament, namely, the closing of this age or the second coming of our Lord and Saviour Jesus Christ. Order from

**HEBREW CHRISTIAN ASSOCIATION,
118 15th AVE. NORTH, NASHVILLE, TENN.**

no higher could have been given to a king, and it was a worthy symbol of the rightful devotion of all we have and are to Christ, and as such was lovingly accepted by him.

But marvelous to tell, "When the fragrance of the anointment disclosed its value, there was therefore an instantaneous exclamation of surprise, and at any rate in one instance of blunt disapproval, Judas instinctively putting a money value on this display of affection, roundly and with coarse indelicacy, declared it had better have been sold and given to the poor."

"Jesus viewed the act with very different feelings * * It is the rarity of such actions not therarityof the and that strikes Jesus. This he says is a noble deed she has done, far rather, far more difficult to produce, far more penetrating and lasting in its fragrance than the richest perfume that man has compounded." No wonder Jesus says, "She has done what she could," and proclaims the immortality of Mary's action.

A. N. WHITE,

Pewee Valley, Ky.

CHATTANOOGA TABERNACLE.

At a deacon's meeting on the last Sunday in December, pastor J. B. Phillips, of the Baptist Tabernacle, Chattanooga, Tenn., was granted a raise of \$50 per month in salary, beginning January 1st. This was just half the amount of raise the church voted the pastor last August. He decided not to accept any raise until the first of the year, and urged his church to call a pastor in China, and do some special work for the soldiers at Ft. Oglethorpe. The Tabernacle now has four paid workers: Pastor, assistant pastor and two city missionaries. They also have their pastor on the foreign field. The deacons voted to engage Rev. Claude Sprague for the months of February, March and April, to do special work with the Sunday school, following the institute held by Mr. Hudgins and his workers, January 13th through the 20th. Pastor Phillips is now holding a meeting with Rev. T. W. Callaway, at the First Baptist church of Dublin, Georgia.

"Do you have any trouble with your steam furnace?"

"Nothing except getting coal for it."
—Detroit Free Press.

"Does your wife care anything for baseball?"

"She never did until one day she learned they were going to play two games for one admission.—Boston Transcript.

STOP! CALOMEL IS QUICKSILVER

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel, your money is waiting for you.

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quart pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quart pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

AGENTS—Auto Free
We need special agents to travel by automobile introducing our great line of nationally advertised Pure Food Products, Soaps and Household Necessities. There is an opportunity to earn \$6 to \$12 a day, all or spare time and obtain an Automobile FREE besides. Write at once for full particulars. Address AMERICAN PRODUCTS CO., 215 Third St., CINCINNATI, O.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

BEAUTIFUL HEALTHY SKIN



is one supreme luxury that you can enjoy. It will delight you to learn how promptly

TETTERINE

will restore your skin to perfect

health and beauty,—no tetter, no eczema, no ugly blotches, no spots, no scaly patches, no pimples,—in short, no cutaneous troubles. Tetterine is a fragrant and soothing ointment,—absolutely harmless, even to the most delicate skin. Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.

USE

TETTERINE

SHUPTRINE CO., SAVANNAH, GA.

NEWS IN THE CIRCLE MARTIN BALL

The second church, Little Rock, Ark., has called Rev. H. A. Parker, of Atlanta, Ga., to succeed Pastor Sam H. Campbell, who becomes a representative of the Student Missionary Movement. The proposition to unite the First and Second churches failed to go through.

Pastor J. B. Quinn has resigned the work at Grapeland. He has not yet determined when he will locate. We trust he will not leave the State.

Bro. Charles Nelson, of Shannon, writes: "Our churches at Shannon, Border Springs and New Salem founded us generously Christmas, which was greatly appreciated. Our work is moving on right well."

Some time ago it was announced that the Christian Index would change management, a new company being organized. Dr. S. Y. Jameson to become editor, but the services of Dr. Jameson is so valuable in the State work the plan has been abandoned, and Dr. Graham remains at the head. Dr. F. C. McConner writes the Sunday School expositions.

The First church, Harrisburg, Ill., has added \$100.00 to the pastor's salary in view of the high cost of living, and as an expression of appreciation of his labors among the people.

The First church, Williamsburg, Ky., recently added \$600.00 to the pastor's salary. E. M. Wright is the happy pastor.

The church at Paris, Tenn., failing to procure the labors of Dr. Gillon as pastor has called Pastor Storer of Ripley, Tenn. He has not yet signified his acceptance.

The Christian Index states that there was a dearth of arrests for drunkenness in Atlanta and other cities in Georgia. This comes from the elimination of the whiskey traffic. Prohibition does prohibit.

Dr. A. J. Holt, editor of the Florida Baptist Witness, has been called to the pastorate of the Arcadia church to succeed Dr. Alexander, who goes to Mineral Wells, Texas. Dr. Holt will remain editor, but some assistance will be given him by the office force in proof-reading and other ways. Dr. Holt is many-sided and can turn off a mighty volume of work.

Dr. T. S. Otts, of Memphis, Tenn., has been called to the pastorate of the Prospect Hill church, San Antonio, Texas. His decision has not been announced. Whatever he does is well done.

Dr. W. B. Riley recently closed a great meeting at Peoria, Ill. There were 700 who gave themselves to Christ. This is the home of the deceased arch-bishop, Col. R. J. Ingersoll. We are glad that the conquering Christ is moving on.

The Teacher Training School is in session this week in Memphis. It is held with the Bellvue church of which Dr. R. M. Ingham is pastor. This is a great institution for teacher-training.

The Ladies of the Clarksdale church are observing the week of prayer for Foreign Missions and are having a

joyous helpful time every afternoon. More interest and a good attendance at every meeting.

Dr. George S. Kennard, who has served the church at Morganfield, Ky., for five years has resigned. His work seems to have been successful. His future plans are not known yet.

Dr. J. G. Harrison, instructor in Mercer University, of Education has been elected secretary of Education of Georgia. He is well qualified for the position for which he has been chosen.

The church at St. Petersburg, Fla., has called Dr. E. T. Poulson, Orlando. He accepts the call and is now on the field.

Rev. T. W. Tarkington, of Homer, La., has been elected Sunday School and B. Y. P. U. secretary of Louisiana. Since there is a scarcity of pastors it seems that some of our good laymen could attend to this work.

The First church, Greenwood, S. C., has secured Dr. J. R. Jester, of Richmond, Va., as pastor. He is a strong preacher and an efficient pastor.

Rev. J. C. Greenoe of Weaver Memorial church, Louisville, Ky., has accepted the call to the First church, Vicksburg, and will begin work February 1. We extend a cordial welcome to our royal band of workers.

THE BIBLE—OR THE OVEN.

Some years after Hunt's death an infidel English earl visited Fiji. He knew what it had been, he saw what it was, but he did not believe in the God who had changed it. He said to an old Fijian chief who looked very civilized and respectable: "You are a great chief, and it is a pity you have been so foolish as to listen to the missionaries, who only come to get rich among you. No one, nowadays, believes in that old book which is called the Bible; neither do men listen to that story about Jesus Christ. People know better now, and I am sorry for you that you are so foolish."

The old chief's eyes flashed, and he answered: "Do you see that native oven yonder? In that oven we roasted human bodies for our great feasts. If it had not been for those good missionaries, and for that old book, and for Jesus Christ, who changed us from savages into God's children, you would be killed and roasted in yonder oven, and we would feed on your body in no time."—Tidings.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

IS

Your Sunday School

Carrying on

the most efficient work by
KIND WORDS TO THE YOUNG PEOPLE, AND BAPTIST BOYS AND GIRLS to the Junior Pupils?



IF IT IS NOT

Then let us send you enough samples of each of these splendid publications for a Sunday's distribution. Just mention the quality.

KIND WORDS. An eight page illustrated weekly full of good reading for the Intermediates and older ones. 15 cents the copy for the quarter.

BAPTIST BOYS AND GIRLS. A four page illustrated paper, full of interesting stories for the boys and girls of the Junior age (nine to twelve). Eight cents the copy for the quarter.

BAPTIST SUNDAY SCHOOL BOARD

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MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 15¢ poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

Easy to Make This Pine Cough Remedy

Thousands of families swear by its prompt results. Inexpensive, and saves about \$2.

You know that pine is used in nearly all prescriptions and remedies for coughs. The reason is that pine contains several peculiar elements that have a remarkable effect in soothing and healing the membranes of the throat and chest. Pine is famous for this purpose. Pine cough syrups are combinations of pine and syrup. The "syrup" part is usually plain granulated sugar syrup. Nothing better, but why buy it? You can easily make it yourself in five minutes. To make the best pine cough remedy that money can buy, put 2½ ounces of Pinex (60 cents worth) in a pint bottle, and fill up with home-made sugar syrup. This gives you a full pint—more than you can buy ready-made for \$2.50. It is pure, good and very pleasant—children take it eagerly.

You can feel this take hold of a cough or cold in a way that means business. The cough may be dry, hoarse and tight, or may be persistently loose from the formation of phlegm. The cause is the same—infamed membranes—and this Pinex and Syrup combination will stop it—usually in 24 hours or less. Splendid, too, for bronchial asthma, hoarseness, or any ordinary throat ailment.

Pinex is a highly concentrated compound of genuine Norway pine extract, and is famous the world over for its prompt results.

Beware of substitutes. Ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

COARSE HAIR

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Snake Oil

Will Positively Relieve Pain in Three Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pains in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Croup, Sore Throat, Diphtheria and Tonsillitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden red color only. Every bottle guaranteed; 25c, 50c and \$1.00 a bottle, or money refunded at all leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

PEACH & APPLE TREES 2c & up

Pear, Plum, Cherry, Small Fruit, Strawberry, Vine, Nut, etc. GENUINE HALE BUSHES from Bearing J. H. HALE TREES. GENUINE DELICIOUS APPLES. Write for free catalog. TENN. NURSERY CO., Box 72, Cleveland, Tenn.

BLUE MOUNTAIN BREEZES.

The after-Christmas work at the college opened January 2nd. Most of the girls were back on time, and quite a number of new ones are in. Among the new students entering the school are one from Arkansas, one from Missouri and one from Tennessee. It seems evident again that as many students will come as can be properly cared for.

The schools for young men have all been cut down in patronage by the war. This is to the credit of the young man at home, however, who ought to have been at school. It seems that all the schools for young ladies have a better attendance than usual. I have heard of no exception to this rule. Of course, war prices have cut out the profits, but we should all be thankful for the privilege of teaching so many fine girls, and giving up our profits while the war is on.

Our new pastor, Rev. R. A. Kimbrough, has taken up with great zeal the work which he resigned here six years ago. We are all rejoiced to have him with us again, and believe that the Lord will use him for doing a great work again at Blue Mountain.

Rev. J. B. DeGarmo, who is one of evangelists of the South, has spent Christmas here with his wife and daughters. We greatly appreciated an impressive chapel service conducted by him on Thursday morning.

The Mississippi Heights Academy has an excellent attendance considering the war conditions, and Prof. Brown and his excellent faculty are doing excellent work.

The corporation of Blue Mountain is erecting a handsome brick public school building, which when finished will be the pride of the town. The credit is largely due to Miss Bowden Hudson, the principal, who is a graduate from Blue Mountain College. We expect to make her county superintendent of education when the women secure the right of suffrage in Mississippi. If the State of Mississippi should make her State superintendent, everybody would afterwards be glad, except the politicians who have an ax to grind. If any other town wants a fine school building erected, let the trustees be wise like our trustees and elect a woman for superintendent. The young men must go to war. Many boards of trustees need to find out that women can do things as well as men.

Cordially,

W. T. LOWREY, President.

SHUBUTA BAPTIST CHURCH.

This church has had some excellent pastors in its history as a church, some of the late ones, Dr. J. A. Hackett, one of the best preachers in the State, even in his old age, but he sympathizes with his members in their financial condition too much to develop them in Christian benevolence. Then Brother J. J. Walker, who is intensely missionary and willing to lead off. Then Brother Roy Chandler, who was no less zealous for missions and he was able to set a good example for the members to follow, both in missions and in building Sunday School additions, and the members followed. Then came Brother O. P. Estes, who accepted our church before he was ordained or

married, and was ordained and married one of his pupils at the Woman's College—a fine girl. He carried on the work Brother Chandler had almost completed in the Sunday School additions and liberality in missions. He is gifted in developing workers in the church. We felt it would not be treating him right to not let him go to the Seminary but any church near the Seminary that can secure him as pastor will be fortunate, and now Brother G. S. Jenkins, of Ripley, preached his first sermon as pastor today, and we expect great things of the Lord from his ministry. His wife who was Miss Miley, primary Sunday School worker, under the State Board, will be a great helper. This Sunday School has given \$5 per month to the Orphanage for years, and that helps to raise up givers to missions and all objects fostered by the denomination. I wish every Sunday School in the State would try it and see how it helps you raise money for every object. It would solve the problem of sustaining the Orphanage.

W. H. PATTON.

BROTHER GIVEN'S FIELD.

You and your readers may be interested in some things connected with my work this year.

I came to this field in February. Preached at Ascalmore the second Sunday and the following Sunday at Pope on Wednesday night and on the first Sunday in March at Tacoma. I have served these churches as pastor and also preached at two school houses and at Crowder through the year. Crowder is a Delta town where there had been no preaching of any kind until I began there. The Methodists have since come in and have an organization of ten. We will organize there soon and I will give them one Sunday this year.

The visible results of this year have been 31 baptisms, 1 restoration and 10 accessions by letter. Systematic finances organized at two places.

LONGVIEW.

My work for this year will be divided between Longview and Philadelphia giving each place half time. We are now building Sunday school rooms to the church at Longview. The people at both places seem to be enthusiastic and we hope to hear from this year in a way that will be pleasing to the Lord and to the brethren.

Yours,

J. L. HUGHES.

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STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

Miller's Antiseptic Oil, Known as

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.
Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, adding them in throwing off all poisonous matter.
C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual, I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 180, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McCa. Pittman.

adv.

LIGHT AT EVENING TIME. A SELF-APPRECIATION.

When a preacher reaches the shady side of 40 and finds that his friends have tried to land him in a pastorate but have been repulsed once and again because of age and other things with emphasis on the "other things," he is peacefully reminded that life has no "evening time," especially when he is an exile, as the Religious Herald would say. Under such circumstances (as all others) he is prone to forget the promise. Recently I've had some light flashes that caused me to think on that promise. They were on this wise:

In a letter from Mrs. Clara Bigham Walker, who dedicated her noble young life to mission work in Southern cities but was afterwards induced to take work in the First church of Rome, Ga., as the wife of its gifted young pastor, she said: "You know that I'll never be satisfied until you and Mr. Walker know each other. So many times I speak of you and of some Bible truth that you taught me. And how thankful I am that I was under your ministry those years. You can never know what you have meant to me." She then spoke of a recent visit from Mrs. Ida Patterson and how they talked old times and that their long ago pastor and his family were up again and again for kindly comment. I recalled that back in those days the pastor offered a prize of \$10 to the one who would memorize the most Scripture in a given number of months and that each of these young ladies memorized the entire book of Acts and more.

Some time after Mrs. Walker's letter one of 25 similar import came from Mrs. Lucy Andrews Moore, of Pontotoc, Miss. It breathed such a spirit of confidence, loyalty and love!

Then one came from Miss Mary Cochran, a young school teacher, a graduate of Baylor College. She said, "I am writing for two reasons: First is to ask for my church letter to join the church here, which is weak and I feel it my duty to do so. Second, I wanted to tell you that I love you and that you can't know what your life has meant to me since we have been in Amarillo—you have been the best pastor I have ever known. I can say that with all the sincerity of my soul, and it has been a pleasure and a privilege to work with you. I often think of you and pray for you and the work there."

A fourth letter came from a young bookkeeper, now a medical student at Dallas. It too, breathed a like unflinching devotion to the Lord's work and to our church.

The fifth came from a young telegraph operator, now with the signal corps, Camp Alfred, N. J., whom I baptized while at Canadian, my first field in Texas. Leo Davis' letter contained \$5.00 for pastoral support. It reminded me of a like contribution I once received from that prince among men, Dr. C. C. Longest, now of the Mississippi State University, which enabled me to flatter myself that I was the first American preacher that ever received financial support from the Philippine Islands. Among other kind of things, my soldier brother said: "I will always feel indebted to you and your church. Brother Cooper, where ever I may be, for it was through you

and your church I was first taken as a member and I will never forget the kindly interest that you took in my behalf."

On the heels of these letters came one from Canadian, my first Texas pastorate, telling enthusiastically of a Bible institute being held by the pastor. It recited that every day up to the time of the writing some one was heard to say, "Brother Cooper showed me that," "Brother Cooper made that plain to me," etc.

These letters came in somewhat regular succession—two came by the same mail. Then there was a pause. Then came another from our own missionary, Miss Pearl Caldwell, bearing an ivory paper cutter for the long-ago pastor and a piece of "needle work" for his wife, both handmade in China.

I do not know that my teaching had anything to do with Miss Pearl's conversion, for another was helping me in the meeting when she joined the church. Anyhow, I love to think of her as my child in the faith. Her letter too, was laden with expressions of love and confidence. And, oh, how many, how many such letters I have received from dear ones whose pastor I have been—such saints as Ruben Brown, Agnew Ware, John I. Longest, Seeley Thompson, Dr. Bob Thompson, Clinton Bigham, Mrs. J. M. Wingo, Mrs. Carrie Thompson, J. W. Hamilton, Miss Mary Sue Thompson, Miss Carrie Lee Harris, Mrs. Mary Reed Pegues, J. L. Henderson, Sam Osburn, V. B. Tucker and many others whose names are written in the Book of Life. Then from outside my own denominational circles, such men as Ex-Attorney General R. V. Fletcher (Methodist) while under a thousand tons of responsibility in Chicago as one of the chief counselors for the I. C. R. R. wrote me a letter ringing clear on personal love and confidence; also Dr. Rice Williams, president of the Houston Bank (Presbyterian) and E. G. Boyd (Presbyterian) for 30 years merchant in Pontotoc. I wish these dear brethren were Baptists—the Lord is willing too, but they are contrary (?) and won't be. I believe that on the judgment day every man who has lived from the humblest circuit rider to the most popular Pope, will wish he had been a Baptist and every Baptist will wish he had been a better one. God bless them, I love them all.

But the kind expressions of confidence and love alluded to could, it would seem, make warm padding for a cold, hard grave. The lines have fallen to me in pleasant places. I have a goodly heritage.

"The hill of Zion yields

A thousand sacred sweets
Before we reach the heavenly fields
Or walk the golden streets."

But beloved, I have not told it. These heaven-like experiences are only heaven-like. They are not heaven. If I could get those loved ones in one great congregation my happiness would be intensified but even that would not be heaven, for that congregation will needs be broken up. Dear redeemed one, go and read Zachariah 14:6-7 and rejoice.

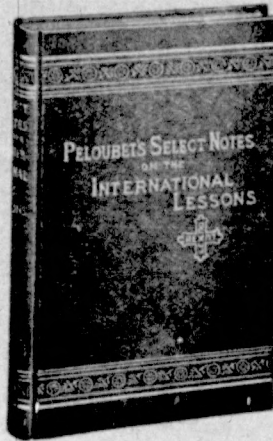
In good hope behind the blood.

R. A. COOPER.
Amarillo, Texas.

NOTICE.

Having served good churches as pastor for fifteen years in the east. Then

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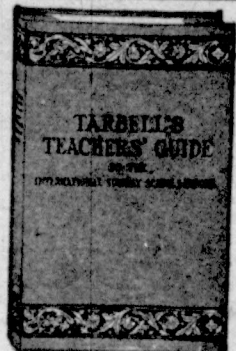
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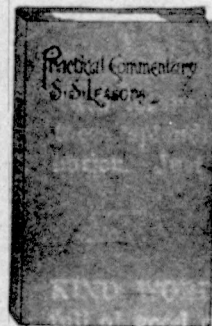


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lectured for Anti-Saloon League six years, I will now give all my time to evangelistic work, and will be glad to help pastors in meetings or hold meetings with pastorless churches. It is my desire to strengthen the ties of love and co-operation between church and

pastor, as well as to lead sinners to Christ.

Address me at Hattiesburg.

ARCHIBALD A. SCRUGGS.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISSISSIPPI, JAN. 24, 1918.

NEW SERIES, VOL. XX, NO. 4

Keep your eyes open and your hands busy. Don't kill time or waste opportunity.

Durant church has called Rev. C. J. Bentley of Alabama and we welcome him on this side the line.

Dr. Carter Helm Jones turns again eastward, accepting the First Church, Philadelphia, resigning at Seattle, Washington.

Pastor W. R. Haynie reports the church at Byram greatly revived in a meeting led by Rev. A. D. Muse, whom he highly commends.

Dr. R. P. Mahon has resigned at Lake Charles, La., to take charge of the Baptist Sanitarium at Alexandria. He seems to work well anywhere.

Rev. Alex Hughes goes to Lyman and Kiln churches for half time to each. They have put on the budget and he writes hopefully of the work before him.

The Bible Conference at Wazona, which was to have been held this week was canceled to save fuel. A similar fate befell the one to have been held at Sardis last week.

Dr. E. E. Bomar has resigned at Owensboro, Ky., after more than five years of successful work. He is one of our best preachers and pastors, and we covet him for a good church in Mississippi.

Rev. L. A. Parker has resigned the pastorate of the Booneville Baptist church to take effect February 1st. Brother Parker will accept a church at Winston-Salem, N. C. The Booneville church has no one in view yet.

Rev. E. S. PPool closed his work as supply for the First Church Meridian, January 15th and is now ready for evangelistic work. He says he never intends to be a pastor. His work has been fruitful at Meridian and he has been in many meetings besides. We hope he may be used in Mississippi. He may be addressed at Hattiesburg care of the Woman's College.

Camp Pastor E. D. Solomon writes: "I understand Dr. J. A. Taylor has accepted the pastorate at First Church, Brookhaven. He is a splendid man, a good preacher and an untiring, wise and sympathetic pastor. He is a prince among men. This church and our state are fortunate indeed in securing the services of this noble man and his splendid family. He is the right man in the right place. May his stay among us be long, pleasant and fruitful.

Dr. Dudley L. Sargent, director of physical education at Harvard, says that while Yale and Harvard have been "on the wrong track" in athletics for the past twenty-five years; and that much attention has been given the training of the skillful few and too little to the physical welfare of the awkward many. Athletics have been regarded as something to furnish an intercollegiate holiday, drawing great crowds into vast stadia or grandstands, or filling the trains and pleasure craft that follow the college oarsmen.—Ex.

Dr. A. J. Dickinson, of Birmingham, favors vate andETAOIesymaprelescoupbrerop?thingsET teaching religion in all colleges, state, private and denominational, giving three months to the psychology of religion, three months to the history of religion and three months to the philosophy of religion. Is this not simply a religious veneer. He does not suggest teaching the Bible, which is the only book that produces and conserves religion.

"Therewith bless we God and therewith curse we men." Thus James sums up the almost limitless power of the tongue. It runs the whole gamut from the highest employment of any created being, including the angels in heaven, to the lowest and worst employment of the powers of mind and speech. The worship and praise of God is the highest exercise to which our minds can reach. The cursing of men is the most diabolical use to which tongues can be put. And yet human speech is employed in both, from the extreme of love to the extreme of hate, from the divinest to the most demoniacal. Small wonder that James voices his protest in "Brethren: these things ought not so to be." How is your tongue employed, to bless and honor the name of God, even our Father, or to tear like a saw the flesh and spirit of men who are made in the image of God?

The colored brethren are to have a theological school for their preachers and other workers at Jackson College February 4-15. It is under the direction of Rev. A. A. Casey of Mound Bayou. We venture to say that in spite of their fondness for tropical weather, they will not be deterred by the cold, but will have a good school and well attended. The one last winter, while the first of the series, was a great success and they are expecting a better and bigger one this time. Many of their best educated and most able preachers will be teachers. Beside these we notice the names of Dr. R. A. Venable, Mr. J. E. Byrd and Mr. A. J. Wilds.

The interior of the Baptist Hospital at Jackson is being beautified under the administration of Dr. H. M. King. Many of the rooms have been artistically painted, the funds having been partly provided by the special offerings of the W. M. U.'s over the state in answer to Brother King's request. The cost of painting one room was given by each of the following gentlemen in Jackson. Drs. McLean, Dobson, Smithson, Shands, Galloway and Captain L. H. Fontaine. The last has been a patient at the hospital, the others are physicians practicing there. There is still lacking \$300 to finish the work. U. R. next.

Pastor Carter writes from Lucedale: "We have just adopted plans for our new church which will be after the plan of the Main Street church in Hattiesburg. The plans will be drawn by Mr. Drago, the same architect. There will be eight class rooms and two large rooms for primary and baracca classes. In addition to these there will be two dressing rooms and very prettily arranged baptistry, with the choir on the right of the preacher. The building with the lumber of our old church and what we have raised in cash will cost about \$2,300 or \$2,500."

Many rejoice with the Winona church in the paying off all indebtedness on their church at the close of the old year. The note was burned and the ashes sent to former pastor Martin Ball and to Mr. Arthur Flake, who were largely responsible for the new church and instrumental in its being built. A special service for the occasion was held amid tears and great joy. Pastor Barton spoke, as did also Deacons Sturdivant, Watts and Rowe, the congregation singing the doxology. The debt of \$2,200 was wiped out.

Editor McKinney was recently elected editor and manager of the Baptist Advance of Arkansas. He expresses his intention of giving it up after this year. The paper belongs to the Baptists of Arkansas.

Prof. J. G. Like becomes Educational Secretary for Arkansas Baptists.

W. L. Brock has resigned as Sunday school secretary in Kentucky. It is his desire to return to the pastorate.

The city and county of El Paso, Texas, will vote on prohibition January 30th with good prospects of going dry.

The Winter Bible schools have been canceled at Newton and Brookhaven. The fuel administrator or the cold weather is responsible.

Pastor Dawson of the First church, Waco, says they have recently put their state paper into over thirty new homes and propose to put it in all the rest.

A Baltimore physician gives it as his opinion that the brutality of Germans is due to their being soaked in beer for generations, thus destroying the finer moral fiber.

Rev. Frank Willis Barnett, editor of the Alabama Baptist, among other occupations past, present and prospective, has joined the Rotarians. Frank is something of a "joiner."

As special agent for the Foreign Mission Board Dr. W. D. Powell visited Clinton last Sunday. He is having a triumphant march and believes that the extra \$100,000 for Foreign Missions will be raised.

The proposed changes in ownership and management of the Christian Index are abandoned and Editor Graham is still on the throne. Oh, well, it is an excellent paper and have had more new subscribers recently than any we know.

A communication from Chaplain Zeno Wall published in this week's Record tells of his resignation. It will be a matter of deep regret to the boys whom he loved and served and to their friends that his health did not permit of his accompanying them to France.

Parents, relatives and friends of officers and enlisted men are invited to correspond with Rev. M. James, Baptist Camp Pastor, Newport News, Va., 130 32nd St. He will gladly render service to any men mentioned at Newport News, Camp Bell, Camp Stuart, Camp Morrison or Fortress Monroe. Be sure to give complete address including name, division, company, regiment, etc. It is very difficult to locate any man in these great camps unless full information is given.

The W. M. U. at Clinton is finding that the circle plan has worked to great advantage in enlisting a larger number of women in the work. As many ladies now attend each circle, in some of them more, than attended before the combined Union. Besides this they are getting down to mission study with good will. Some are studying "The Moffatts" and others "The Romance of Missions in Negeria." Many societies over the state are ordering the mission study books on Africa.

The home of Bro. W. J. Derrick near Water Valley was burned last Saturday night, including its entire contents, the family alone escaping. It was a total loss as there was no insurance. He will have the sympathy and ought to have the practical help of his brethren. It is not necessary to have assessments and dues to come to the relief of a good Baptist brother in a time of trouble like this. Write to him at Water Valley. Every book he had was lost.

ANNOUNCEMENT.

J. F. LOVE, Cor. Sec'y.

At the meeting of the Foreign Mission Board on January 10, Dr. W. Y. Quisenberry was elected to do special work during the months of January, February, March and April. Dr. Quisenberry has been at work for the Fork Union Academy, but, in view of the urgent necessities of the Foreign Mission Board, the trustees release him for this special work at this time.

The Foreign Mission Board is under necessity of raising a very large amount of money between now and the end of April, probably not less than \$500,000, to prevent a debt on the Board. A very much larger amount than this is needed to help meet an extraordinary world situation and to guarantee the position and service of Southern Baptists in the realm of Foreign Missions in the years to come.

The Board considers itself exceedingly fortunate in securing Dr. Quisenberry for this brief period of service. No man in the South has his heart more thoroughly in Foreign Missions, and no man gives of his own money more freely. Dr. Quisenberry has visited the mission fields of South Armenia and China, and can therefore impart much information to our people concerning the work. No public collections are asked, but Dr. Quisenberry will be glad of the opportunity to present to public audiences where he goes the mission work as he has seen it through his own eyes. I earnestly commend Dr. Quisenberry to the brethren and sisters, and assure them that the Foreign Mission Board will appreciate any courtesy which may be shown him during these four months of very arduous labor to save this great Christian enterprise from the embarrassment of debt, and make it equal to the unusual demands which are upon it.

CAMP BEAUREGARD.

I write this word of suggestion regarding our boys in Camp Beauregard, which I feel will be very helpful if the brethren throughout the country will be willing to hear it. There are several thousand Baptist boys in Camp Beauregard, who would be mighty glad to have their own denominational paper sent direct to them to read when they feel so inclined. It is a very fine thing to send this paper to the reading rooms, but it would be immensely better were our people impressed with the importance of keeping these men posted in all matters of denominational interest—each one to have a paper for his own personal reading.

These boys all come from communities where there are strong Baptist Churches, which are well able to put out the necessary amount of money in order to pay for these subscriptions. The plan that I would suggest is about as follows. That each church undertake to furnish its own members who are now in the army the denominational paper, to be sent to each boy to his camp address. This will require some churches to raise a considerable sum of money, but it is very essential that these boys shall know what is going on in our church life, if we expect them to

come back equipped for the larger task which shall be immediately upon them.

Let every person who reads this suggestion call his or her pastor's attention to this matter. Do not think that some other person who happens to be in a more responsible place in the church life, will be sure to attend to it, but look after the matter yourself and urge it with all the earnestness of your soul, because as the men in khaki are now trained religiously so will they be in their attitude when the war is over. This is important and should be attended to now.

Most cordially yours,

R. L. POWELL,
Baptist Camp Pastor.

CHAPLAIN ZENO WALL.

I regret to announce to my people that I will not be able to continue to work as chaplain any longer. The Efficiency Board, on physical fitness, has advised against my going abroad. They were unable to find any diseased organs, but said that I was not sufficiently vigorous to enable me to stand up under the hardships and exposure incident to trench life abroad. I have, therefore, resigned and have recommended my associate, Rev. J. C. Richardson, who has been appointed to act as chaplain while his application for that position is being promoted. All of the equipment has been turned over to him, together with the funds on hand. He is known and loved by all the boys, understands every duty of a chaplain and will carry the work forward as I had outlined it.

The wisdom of buying a tent and equipping it has been demonstrated over and over again down here, for our tent has been one mile away from the nearest Y. M. C. A. tent, and the quarantine regulations have kept our boys within their own regiment, hence we have had to furnish them with stationery—about 200,000 sheets, their reading matter, pens, ink, pencils, stamps, handled the mail, the express, the Red Cross and Y. M. C. A. Christmas packages, religious service and a comfortable place to come to at any and all times. We have tried to be a big brother to the boys. A short while ago the boys on guard did not have a comfortable place in which to sleep so I invited them into our big tent. They gladly accepted the invitation, and after they had retired I went around to each one to see that they were properly covered. I found the blankets had fallen off of two of the boys, so I put them back, and tucked the others close to the boys just like you mothers used to do, and when I had finished my eyes were so blinded with tears that I could scarcely see how to walk. Oh! how the soldier boy needs some one to love him—to speak kindly to him—to take mother's place! I tried to do that always. I loved every boy and tried to deal with each one as if they were my own boys. When the major of the medical department told me that I was not strong enough to go abroad it almost broke my heart. Well, I just had to shed tears. I wept.

Every chaplain ought to have equipment, and the State and Home Mission Boards ought to see to it that their chaplains are equipped and properly supported, for in this way we can do our most effective work in my

judgment. Our big tent has paid for itself many times already and the boys will, I think, be able to carry it abroad with them.

We have tried to do our bit in leaving our work and home in Clinton, and living in two small rooms down here, and in working from early morning until late into the night, and we shall stay on with the boys working perhaps with the "Y" until they go abroad, and maybe by then we will be strong enough to go abroad with our boys.

I thank you all for the offering you've made, the kind letters you have written, the earnest prayers you have prayed, and the kind words you've spoken about our work. The Lord reward you and be with you till we meet again.

Sincerely,

ZENO WALL.

SOUTHWESTERN BIBLE CONFERENCE.
SHREVEPORT, LA., FEB. 3-10, 1918.

Speakers—Drs. Curtis Lee Laws and A. T. Robertson.

Tachers—Mrs. A. F. Beddoe, Dr. S. E. Tull, Rev. W. S. Wylie, Mr. T. C. Gardner, Mr. J. B. Mosely, Mrs. Elizabeth Hobson Hall.

Music—Mrs. C. A. Westbrook, Mr. Herbert Robertson and the Southwestern quartette.

Entertainment—The Harvard plan, meaning bed and breakfast.

NOTICE.

The Sunday School Board is ready to supply free of charge to such pastors as may wish to use them, copies of a Traveling church letter to be given to soldier boys as an introduction to the Baptist churches and chaplains.

Pastors and others interested should write at once to the Board at Nashville, Tenn.

W. J. DERRICK LOSES HOME.

Last Saturday night the family of Brother W. J. Derrick, of Water Valley, were driven by the cruel flames out into the bitter cold about the midnight hour. They saved nothing but the clothing in which they were sleeping. The house with all of his books and household effects was lost and that without a cent of insurance. If there was ever a time in the man's life when manifest friendship was needed, it is now. The great loss sustained can never be recovered. Our people here responded nobly to the needs of Brother Derrick and family—and without

his consent or knowledge I am suggesting that every friend who reads this will immediately send him a check as a token of sympathy and let it measure as far as possible your love and esteem for him and for his splendid family.

It was an awful experience on Mrs. Derrick—brother Derrick being away—but brave little woman that she is—she is bearing up nobly under the terrible strain. Brethren, now is the time to show your love and loyalty to one of God's noblemen and his worthy family. Send check direct to Rev. W. J. Derrick, Water Valley—and "What thou doest, do quickly."

Yours truly,

A. A. WALKER.

Education Commission

Let us get out of debt.

There will be made an Educational Honor Roll for all the churches which pay their apportionment for Christian Education. The names of these churches will be run in the Baptist Record and this roll will be placed on a chart at the Baptist State Convention at Meridian next November. Watch the paper to see the first church on the Roll. Send money to R. B. Gunter, Jackson, Miss. The Commission has its own office and books.

When giving to Christian Education you are supporting Ministerial students in Clarke College, Mississippi College, Southern Baptist Theological Seminary, Southwestern Seminary, New Orleans Bible Institute, and girls in Woman's Training School, Louisville, Ky., and the Building Fund in Clarke College and the Mississippi Baptist Woman's College. Now, is there anything to which you can give which will bring such returns.

Money Value of An Education.

Assuming that unskilled or uneducated labor is worth a dollar a day; a man may work 300 days a year, he may be effective for 40 years.

Therefore 300 days at a dollar a day equals \$300, the value of a year of uneducated labor. Forty years at \$300 a year equals \$12,000, the value of a life of uneducated labor.

The estimated value of the average income of a man with a common school education is \$500 a year. Forty years at \$500 a year equals \$20,000, the value of the life of a laborer with elementary school training only.

The estimated value of the average income of a person with a full high school education is \$1,000 a year. Forty years at \$1,000 a year equals \$40,000, the value of a life with a high school education.

The estimated value of the average income of a man with college or university training is \$1,500 a year. Forty years at \$1,500 a year equals \$60,000, the value of a life with college training.

\$40,000—the value of a life with a high school training.

\$20,000—the value of a life with a common school training.

\$60,000—the value of a life with university training.

\$40,000—the value of a life with high school training.

\$20,000—the value of a college education.

Every year spent in training in the high school or university adds \$5,000 to the commercial value of his life. This is over three times the value of a year of adult life.

\$5,000—Nine months of school year—\$444, the value of a month of high school of university time.

\$444—Four weeks of school time—\$22, the value of a day spent in higher training.

\$22.00—Eight hours of school time—\$2.75, the value of an hour spent in higher training.

\$2.75—Sixty minutes of school time—.04 1-2 cents, the value of a minute spent in high school and university training.

BAPTISTS AND COMPROMISE.

In these perilous days of war and widespread wickedness it is quite common to read in the columns of the daily papers statements like the following. "The Ministerial Association of the city has decided to hold union services at nights on account of the shortage of coal." To one who loves the whole Bible and accepts it as the only rule of faith and practice such procedure is deeply lamentable and even intensely painful. I was happy and thankful, too, to read of one Baptist who had the grit and grace and backbone to turn the proposition down. All honor and praise to such large obedience, and God help more of our preachers and churches to turn a cold shoulder to such heresy!

Now, this unionizing, and to Baptists, compromising and sacrificing business, is styled patriotism, but unfortunately it has the wrong label. I believe in economizing and Hooverizing in every way that is right and scriptural to help win the world-war for America, but as a Baptist, I do not and cannot believe in compromise. Now, it is very clear to my mind and way of thinking that such procedure as the above is compromise of the deepest dye. I, for one, am sick and tired of hearing and reading of Baptists compromising with everything that comes along that claims to be a church. We need to pray for God to give us spiritual backbones that we may stand for the doctrines and truths of God's word in the face of all opposition. If it were needful in Jude's day for him to exhort the brethren to "earnestly contend for the faith that was once for all delivered to the saints," how much more needful it is in this indifferent, compromising age. Weak backed, tender-toed, compromising Baptists have hurt and are yet hurting the Baptist cause a million times more than Pedo-Baptists with all the howl and fuss that they have been able to raise. If the Baptists cause could be sifted of the compromising spirit I verily believe that Zion would move on with a greater speed.

Baptists have no compromise to make with any person or denomination. We have the truth of God given out by Christ himself and therefore we have no concessions to make to any man or group of men in all the world. But, when Baptists unite with other denominations in union meetings and services, they unquestionably compromise with them; for they virtually say, if not in words, in actions which speak louder than words: "Your doctrines and your churches are as good as ours." Now, as long as we have the Bible we can't swallow that bitter pill, of course, if you will throw the Bible away we can do that or anything else. As long as Baptists unionize with other religious organizations it will be hard for us to teach people that Baptists alone have the whole truth and nothing but the truth. The compromising spirit that exists in some parts is responsible for the fact that many people, even some Baptists, think that one church is as good as another and therefore it doesn't make any difference which one you unite with, since they are all branches of the same great vine.

For Baptists to compromise with other

denominations virtually means that it doesn't make any particular difference as to the mode, the purpose or the administrator of baptism. That salvation by grace or by works or water is all right; that any thing that decides to call itself a church has a perfect right to do so and a hundred other things that we don't have the time nor the space to mention here.

BENJAMIN C. LAND.

Lodi, Miss.

WORK OF AN EVANGELIST.

For the first time I am asking space in a paper for an article, but having been identified for five years with the evangelism of the South, I wish to give a short report of my work. This last year in some respects has been the best, in other ways it has been the hardest. With the war, the Liberty Bonds, the Y. M. C. A., the Red Cross drives and the great wave of prosperity, men have been too busy to think of any thing else. Yet God has blessed us this year with being able to add 954 members to the churches, to increase several pastor's salaries, to double mission offerings and to raise \$34,000 for the building of churches.

Some unusual things have characterized our work among them the following: Not more than one meeting in the five years of our ministry, but what Methodists, Presbyterians, Disciples, Catholics or Jews have been saved and added to our churches. Seven men who were filling pulpits, have been saved and are now preaching in Baptist churches.

I should in writing this first statement not fail to give credit to all who have so wonderfully helped me and made possible the success I have enjoyed. I have had the prayers of many people with whom I came in contact while doing personal work as an evangelist, and I have always had associated with me a man, as singer, who has been efficient in the work. For the past two years Frank E. McCravy, of Laurens, S. C., has been associated with me in this capacity and has no peer as a soloist. Nor must I fail to mention T. T. Martin, the greatest of gospel preachers, for his contributions to my work in so many ways, and last to my Heavenly Father for His smile upon me.

I have only five open dates between now and September 15th and I always make it my rule to never find a church too poor nor one too large and rich to visit them when called if I have an open date to suit them. In this way I feel that I can be more nearly led of the Spirit.

I wish to thank all who have so kindly used me upon their fields, also those who have unfilled engagements with me and those who may invite me in the future. God bless you all and give us a great victory in 1918.

J. B. DeGarmo,
Blue Mountain, Miss.

Dr. R. J. Bateman of Troy, Alabama, has been called to the First Church, Meridian. If he accepts he will find a great opportunity in Meridian and a royal welcome in Mississippi. The Home Board sought him some time ago as superintendent of Evangelism, but his heart clings to the pastorate.

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EDITORIAL.

CHRIST IN THE HEART

Why should Paul pray for the Ephesians, "That Christ may dwell in your hearts by faith"? Does not Christ make his abode in every Christian heart? This same Paul said "If any man have not the spirit of Christ, he is none of His." John says "Hereby we know that we are the children of God, by His spirit which He gave us." Paul also says, "Know yet not that your body is a temple of the Holy Spirit which is in you, which ye have from God." Again he says "It is the will of God to make known among the Gentiles what is the riches of the glory of this mystery which is Christ, in you the hope of Glory." It is evident from these and other scriptures that every Christian has the Holy Spirit. Christ's other self dwelling in him, and that this abiding is continuous and uninterrupted.

And yet Paul says "That Christ may dwell in your hearts by faith." It is certain that there is confusion and uncertainty in many Christian's minds on the question of the indwelling and filling of the Holy Spirit or the personal living presence of Christ in their hearts. Not all that is written on this subject helps to clear up the difficulty and yet every earnest Christian wishes what is coming to him in this matter and many believe that there is more for them in Christ than they have received or attained to. True some honest Christians are driven away from the truth by the exaggerated statements or rather the distorted statements of men who fail to exemplify what they teach or teach something in connection with it not warranted by the Bible.

There are some Christians who are confused because they do not feel that they have the Holy Spirit or the indwelling Christ. This is due in some cases at least to their looking for unusual or unnatural manifestations, or to expecting an experience that duplicates that of some one whom they have heard or heard of. Earnest believers and sometimes those not so earnest, are praying for the Holy Spirit while some are telling them that they are praying for what they already have or for what nobody nowadays ought to expect. But surely the ordinary Christian of today needs and ought to have as much of the gift of the Holy Spirit as the

ordinary Christian of Paul's time. And he prayed for those to whom he wrote that they might be given the Spirit of revelation, and that they might be filled unto all the fullness of God. For them he prayed that Christ might dwell in their hearts.

Now the Bible plainly teaches that every Christian has the Holy Spirit. "In whom (Christ) ye also, having heard the word of truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise." You will have the Holy Spirit when you believe in Christ. You need not search for Him. He does not manifest Himself; He manifests Jesus. It is His work to reveal Him, and the making of Him known is what fills us with peace and joy. This peace and joy is the fruit of the Spirit and the evidence of His presence. But, though every Christian has the Holy Spirit, it is his privilege and duty to pray for the Holy Spirit, or that Christ may dwell in our hearts by faith. The conscience and the custom of God's people is not amiss when they pray for the Holy Spirit, though many have no definite idea what they are praying for, nor definite aim as to what He shall do when He comes.

It is one thing to have a thing in possession and another to be conscious of the possession. An infant is a person, but has no definite self-consciousness, by which they mean a sort of proper development. Until then he is weak, helpless and dependent, having no initiative and incapable. Something of this characterizes the existence of a Christian who has no conscious possession of the Holy Spirit, no grasp on the indwelling Christ. The psychologists now talk about a "subliminal consciousness," by which they mean a sort of consciousness that has not shown itself above the threshold of their being. They write a good deal about the subconscious mind, which ordinarily is in hiding but shows itself upon certain occasions. Similar to this is the condition of one who has not appropriated by conscious act of faith the truth of the indwelling Christ and makes the truth serviceable and powerful in life and ministry. For them the prayer is needed, "That Christ may dwell in your hearts by faith." Steam and electricity and all natural forces are here in the world and have been since creation, but man only laid hold of them in the last few decades and the work of the world is transformed. Christ is in our hearts and has been since we first trusted in Him but many still need the prayer "that Christ may dwell in your hearts by faith." This is the lever that turns the world over, the utilization of the truth which Paul speaks of as "The riches of the glory of this mystery, which is Christ in you the hope of glory."

LOBBY TALK

What one hears in the hotel lobby or on the street curb cannot always be taken as characteristic of the community or the age; but sometimes one is glad to believe that the conversation heard in these places shows a growing moral sense and a higher standard of living. Recently we were busy writing in a hotel office while two strangers were busy with their shop talk. They were congenial for their work ran along similar lines. Soon one

of them remarked that he "turned down" a man applying for work at his mill because when he came he brought the odor of whiskey on his breath, and he added, "In my business whiskey won't mix." The other earnestly responded, "No and it won't mix with any business."

I was busy writing and not listening to their conversation but after a bit one of them remarked that it was all a mistake to think that you had to curse and abuse negroes to get the best work out of them. The other emphatically agreed and added that he did not wish in his work the kind of negroes that had to be "cussed" and he did not need the man that did the "cussing." I began to feel that the atmosphere of the ordinary hotel in a small town was improving.

Soon they reached the question of Sunday work and one of them related how he had been compelled by the insistence of the people and the town council to spend Sunday in repairing the machinery at the water works plant. But finishing about midnight on Sunday night and starting up the engine, the mud valve blew out and the work was all for naught. The other added that he had never seen it pay to work on Sunday. I almost looked around to see if I was in Sunday School or if these men were preachers. But no, one was a lumber dealer and the other a millman. They were stopping at the hotel. But it was about time to sing the doxology. Are you looking for a text to pin to his sermonette? Here it is: Godliness is profitable in all things, with reference to the time that now is as well as that which is to come."

CAPTAIN W. T. RATLIFF

This man is familiar to every reader of The Baptist Record, to every Baptist in Mississippi and many beyond our borders, who have kept in touch with the work of the denomination. The news of his going to the heavenly home awakened memories and tender interests in the minds and hearts of a great host of friends of the supporters of the work of Christ.

For fifty years and more he has been identified with the work of the denomination and with the best that in the life of our great commonwealth. This tribute cannot recite his history, nor worthily set forth his character and worth. Some friend long identified with him will speak more fully of these things. But this is to voice in some measure the grateful appreciation of the denomination for his work and our sense of loss in his going. He was born near Clinton in Hinds county, eighty-three years ago and lived through some of the most critical and important periods of our history. He was happily married to one of the noblest Christian women in the period just before the Civil War and was soon after called to the service of his state in the Civil War. Those who were with him there during the four years of conflict always held him in affectionate esteem and the few that remain greatly revere his memory. Annually on the third of June the survivors of Ratliff's Battery met for fellowship in memories and renewal of their comradeship. He returned to civil life and helped to reconstruct the fortunes of a distressed people during the trying period succeeding the war.

When the native white people of Mississippi regained control in 1876 he was soon found in the lead and chosen to office. He was sheriff of his county and then chancery clerk for many years. He was the best type of politician, not content with holding office, but always in support of moral and constructive measures. He was the best known man in his county, and none who knew him spoke of him in other terms than respect and esteem. He maintained his position in the minds of men unimpaired to the end, being remarkably alert mentally and active physically.

But the work of his heart, more and more was in and for his denomination, particularly in connection with Mississippi College which was his pride and joy and crown. His brethren loved him and loved to honor him. He was moderator and treasurer of his association for many years. He was elected president of the state convention and an interested participant in all its work. But his heart was wrapped up in Mississippi College to which he gave his money and his counsel and his time without stint and without thought of compensation. For about forty years he was the president of its board of trustees, and long the most influential member. His tenure of office extended through the administration of nearly every president the institution has had since it came into the hands of the Baptists. He was the associate of Dr. Hillman, the companion of Dr. Webb, the co-laborer with Dr. Venable, the friend and counsellor of Drs. Lowry and Provine and father to all young men who came within the college walls. His last public service was in attendance on the convention at Brookhaven that he might be in the trustees' meeting and in that which followed the next day in Jackson. It was our privilege to room with him at the convention and it was easy to see that his work was drawing to a close. He was not well and returned home with pleurisy from which it was thought he could not recover. From this, however, he rallied for a time, only to be attacked later by pneumonia which carried him away Sunday morning, January 20th. The funeral services and burial were in Raymond on Wednesday where the family and many friends had gathered. He leaves a wife who lies critically ill with pneumonia; four daughters and three sons to cherish and honor his memory. The friend and helper of many, the comrade of all who serve the best, the servant of Jesus has fallen asleep, but greets some who have preceded him to the shining shore and awaits others coming.

UNFINISHED

Occasionally a pathetic monument is seen in a cemetery, a broken shaft indicating that the life and work of the one whose body rests there were unfinished. Sometimes this may be true in a different sense from that intended by those who erected the monument. No man's life is unfinished who completed each daily task. His purpose or plan may have been broken off and the larger aims of his life not accomplished, but if at the close of the day he has left nothing undone which ought to have gone into that day, his work is finished. He may be called into eternity at any moment, but there are no breaches in the

purpose of God and no rough edges to the conclusion of his task. His accounts are balanced and he is ready for the judgment day.

To some at least who loved the Lord Jesus, it seemed that His taking away destroyed all his plans and their hopes. They said, "We had hoped it was He who should restore Israel." Not so with Him, for before the sun set upon Calvary, before He bowed His head and commended His spirit into The Father's hands, He said calmly and triumphantly, "It is finished." And His faithful servant said in the evening of his pilgrimage, "I have finished my course. The point here is that one does not need to be an old man to do that. Jesus was only thirty-three. But it is necessary to conclude each task and not have ragged edges to everything we do.

In one of the letters in Revelation to the seven churches, the charge is made against them that none of their works were finished. "I have found none of thy works complete." They meant well, doubtless, planned well and started well, but they had a way of never finishing up. Have you not seen some men, even some pastors and churches who had a special gift (or do you call it a weakness) of never putting a thing through, but always left some ragged edge which came near spoiling all that had been done or rendering it useless. Maybe they bought a church bell, but never hung it; or they bought a furnace and just neglected to install it; or they provided a lighting system, but omitted to get some small part and neglected it from time to time; or they built a house but because a window cash was lacking the house was uncomfortable or useless; or they built Sunday School rooms, but neglected to provide doors or necessary partitions. Because of what was not done, all that had been done was almost thrown away or its serviceableness greatly reduced.

Some men or women, get into the unfinished habit, and if they live to be a hundred years old, ought to have a broken shaft for a monument. This is to live a life of confusion and disorder. The corrective for it is to begin each day with the purpose to undertake only what you can carry through. It is better to assume fewer duties and perform them than become responsible for many and never finish them. Better a few things well done than many unfinished. "Almost is but to fail; almost cannot avail." Let each task and each day have *finis* written at the conclusion of it.

GENERAL ASSOCIATION.

The Executive Board of the above body met in December and laid out their mission work for 1918.

The work starts out this year with a better prospect financially than last. We will have about 24 missionaries, and 34 stations. A number of applications had to be refused for lack of funds. With this increase of work will come a need of more money.

If this demand is met, it will take a better system of raising money than we have had in the past. In this, the beginning of a new year can we not start out on a more business-like way than in the past?

Let every pastor put this question before his churches, asking for a subscription to the different mission objects to be paid, say

quarterly or semi-annually. This sum to be scriptural.

Paul boasted to the Macedonians "That Achaia was ready a year ago," 2 Cor. 9.2. This evidently was a promise, equivalent to a subscription. In 1 Cor. 16-2 we are told how to raise subscriptions. "On the first day of the week let every one of you lay by him in store, as God has prospered him." No business can succeed without some system and our Lord's work is no exception. In our March or spring collection Home and Foreign Missions need the first place, but not to the neglect of State Missions. State Missions are the basis of all other missions. Commencing at Jerusalem means also, sent out by and going from Jerusalem.

Dr. J. Benj. Lawrence has sent out to all of the churches and associations a list of appointments. The churches working with the General Association are expected to send these funds to me, corresponding secretary of the General Association. This is an important matter as each body ought to get the support of its constituency.

The next Board meeting will be held with Antioch Church, 6 or 7 miles nearly east of Louin, on the M. G. & N. R. R., on Wednesday after the third Sunday in April, 1918.

JAS. E. CHAPMAN.

A Suggestion.

How to systematize our churches on the question of finances is a problem that is hard to solve. What will work in one church may not work in another. Our environments are different, hence it is no doubt best to adapt ourselves to environments. Churches as well as individuals have privileges and even peculiarities which must be respected if they are reached and developed on this question of supporting the Lord's work. The question of finances from Acts 6, 3, was put in the hands of what are now called Deacons. In every church there ought to be a sufficient number of Deacons to look after these things.

It would be a good thing for them to get together in the beginning of the year and consult about all of the different objects that ought to be supported.

Set some amount to be paid the Pastor, State, Home and Foreign Missions, and let each one apportion as they wish. When this is done, divide the membership between themselves and see every member personally, tell them what has been agreed upon, asking them to subscribe as liberally as they can, insisting that each do so according to their prosperity. Also have it understood when it shall be paid. In country churches monthly or quarterly might be best, as they have usually once a month services.

When these subscriptions become due, gently remind the members of their promise. In connection with the above mentioned objects, Orphanage, Hospitals, Old Ministers and all benevolent objects should have a place in our giving.

If some refuse, and they will, and sometimes say hard things about this plan, pass on, after laying it on their minds, to those who will respond.

If but a third of the church responds, that much will be gained over nothing. These suggestions are more particularly for our country churches.

J. E. C.

HARKING TO THE MAIN THINGS.

J. F. LOVE, Cor. Sec'y.

The churches and church members have been sought, found and importuned for many things in recent months. Not only have the denominational interests been many and necessitous, but new and extraordinary appeals have multiplied. From the town and city people in particular immense sums of money have been secured for a multiplicity of objects. One appeal has followed another, with increasing insistence and more perfect and powerful organization. Nor does there seem to be any intention to discontinue these appeals. Doubtless most or all of them are worthy and should have had the support of good people. Certain it is that not one of the philanthropic, patriotic, or humanitarian enterprises of which we have had so many, could have succeeded without the churches. The work which the Y. M. C. A., in particular is doing is but the churches in action through this organization, and if the representatives of this organization are frank and wise, and the soldiers are properly instructed, the churches will get the credit of the work which is being done among the soldiers, and there will be no suspicion that these churches have been supplanted. The money has been raised by church members from church members, largely under the direction and encouragement which the Association is doing in the camps is being done by men who have, with scarcely any exception, been trained by the churches and released by the churches for the particular work.

But our point is that the appeals for these cooperative organizations are still before the public, and unless care is taken by our people, the great denominational enterprises will not get the hearing and support they must have to prevent denominational embarrassment of churches and pastors, and the service interests of the churches. A friend writes me as follows:

"The South end is certainly being strenuously worked in the interest of the Y. M. C. A. work and everything that bears in any sense on patriotism. Recently in—I traveled with two Baptists who were secretaries of the State Y. M. C. A., organizing each county for funds. They told me that there were eight others in the state. Each had an annual pass and the wife of one. This will greatly facilitate their movements. Our Baptist forces must bestir themselves, or our Foreign Mission work will be overlooked and neglected."

Now, granting all one will to these outside organizations, has not the time come for Southern Baptists to hark to the permanent Christian enterprises on which even the Y. M. C. A., the Red Cross and the rest depend ultimately? Southern Baptists have now a little more than three months in which to round up almost a year's support for the greatest of their enterprises—Foreign Missions. We must admit that we have no such organization of machinery, and cannot use any such campaign funds and methods as these co-operative organizations have used and are using. The money for Foreign Missions must be secured in the main on the vol-

untary campaign plan. It is highly important, too, that we shall understand that we must get a much larger amount of money this year for current support of Foreign Missions than was secured last year, or have debt, a crippled work and an embarrassed denomination. This money must be gotten by Baptists from Baptists, and nobody will help us do this, however we have cooperated with others in securing money for other things.

Nothing to which money has been given sustains so intimate and vital a relation to the weal of the world as does Foreign Missions. To cripple Foreign Missions now, even in the interest of the best of these extraordinary appeals, will convict Southern Baptists of great folly. The chief international service that a Christian can render is in the support of this great institution of Foreign Missions which deals with the heart of the race and applies to it the regenerating gospel of Jesus Christ.

We call upon Southern Baptists, therefore, quickly, and to a man and woman, to hark to the main things. The best service and the largest gift that every man and woman among us can give is needed to save an hour which is full of peril to the greatest of Christian enterprises.

CAPT. W. T. RATLIFF.

A prince and a mighty man has fallen in Mississippi. Capt. W. T. Ratliff is no more as far as his physical life on earth is concerned. His influence, however, will abide as long as the state of Mississippi shall live.

Probably no braver or truer soldier enrolled under the banner of the Southern Confederacy than W. T. Ratliff. The men who served under him as an officer remember him with unstinted appreciation and praise and have been his most devoted friends since those stirring days which tried men's souls.

But Capt. Ratliff has been as brave in peace as he was in war. During the trying days of Reconstruction he was one of the wisest counsellors among the wise men who steered our Ship of State through the breakers. He fought as bravely for the right during the days of peace as he fought during the days of war.

For many years he filled the offices of the Chancery Clerk and Sheriff in our capital county and he came forth from public office without a blot upon his efficient record. During these days of faithful service as a county officer as during all the other years since the war, he has been intimately associated with the great men in Jackson and those from other parts of the State who have frequented our capital city. He has been recognized by them all as a man of great wisdom and unimpeachable character.

In the long hard fight for prohibition in Mississippi Capt. Ratliff has been one of the most constant and most loyal advocates of the cause of righteousness. Much of the credit for the splendid temperance sentiment of the state is due him. If sometimes he seemed too conservative, it was because he saw that conservatism was the quickest way to the final and complete triumph of the cause.

As an educational and religious leader Capt. Ratliff has been particularly influential.

Mississippi College was the idol of his heart. For forty years he was the President of her board of trustees. When I entered Mississippi College as a student in 1878, Capt. Ratliff was the recognized leader of the Board of Trustees. When I resigned the Presidency of the institution in 1911, after thirteen years of service in that position, he was still President of the Board. When he died on January 20th, 1918, his death vacated the chair in that splendid body of men which he has occupied so long and so honorably. God only knows how much of the great good which that great institution has accomplished has been due to the wise head and loyal heart of the President of the board whose loss we all now mourn.

In addition to being President of the Anti-Saloon League and of the Mississippi State Historical Society, he has held also in connection with his own religious denomination the offices of deacon in the Raymond Baptist church, Supt of the Raymond Baptist Sunday School, Treasurer and Moderator of the Central Baptist Association, Treasurer and President of the Mississippi Baptist Convention and other positions of honor and trust.

Personally my associations with him have been most intimate. No man has ever seemed to feel more at home in my home than he felt during the thirteen years of my presidency of Mississippi College. Probably few men living have had better opportunities than I have had to weigh him and ascertain his real value. In personal matters and in official matters I have known him long and intimately. In practical wisdom I have never known his superior. I trusted him as I have trusted but few men in life.

Of course, Capt. Ratliff had his faults, but like the spots on the sun, they were shined over by his many virtues so that those who planned and worked with him could easily pass over his faults in their appreciation of the many admirable qualities of his mind and heart.

Eighty-three years were given him upon earth. We might say that he was a public servant for sixty-two of these years. As I look back upon his long, varied, useful life and remember in how many things and by how many people his wisdom and character were trusted, I feel like closing this encomium by quoting the following lines from the poet:

"Oh, good grey head which all men knew,
Oh, voice from which their omens all men drew,
Oh, iron nerve to true occasion true,
Oh, fallen at length, that tower of strength
Which stood four square to all the winds that blew."

His friend and associate in work.

W. T. LOWREY.

CAN YOU CATCH STEP?

J. F. LOVE, Cor. Sec'y.

Some of our people have realized that the war and world conditions have brought us face to face in our Foreign Mission work with an unusual situation and that resources for this work must be conserved and es-

sembled without delay. A few men and women who culminate a jealous interest in the Lord's work, who have sensitive spirits for its need and the Lord's leading, seem to have determined to "do their bit" whether others do this, or by failure doom Foreign Missions at the very hour when it faces its supremest world opportunity. Here are some instances in missionary giving and extracts from letters which show how some are responding to the Foreign Mission need of this hour:

Our dear friend writes after hearing a missionary talk:

"I just really wept, praying constantly, 'My father, what more can I possibly give or do than I am doing. Oh, help me.' And as definitely the answer came, 'You promised me your pin. Now is the time. (The reference here is to a beautiful diamond brooch.) I did not give it at the service because I did not want to create any notoriety or commotion. * * * A sacrifice and my first one. Yes, for it was the second Christmas gift of Mr. . . . (her husband) to me, and I have two young lady daughters who might have inherited it. But God's call first. This sweet passage came. 'Lay not up for yourself treasures on earth' etc., and 'where your treasure is, there will your heart be also.'"

A young woman writes:

"I enclose check for \$100 to be used in the work of Foreign Mission Board and hope it may be placed where it will be of most service. . . ."

Hoping that Baptists everywhere may be moved to give liberally and pray earnestly for the rebuilding of Christ's Kingdom in the world."

A farmer in South Carolina sends the following note from a country church:

"Enclosed find check for \$615.12 for Foreign Missions as a special thank offering from Ebenezer Baptist Church, Florence Association."

A college student writes:

"I am enclosing check for \$22 which is a tenth of what I received in the work of the Kingdom during my vacation. I am not able to give this money for I have not sufficient funds to keep me in school until Christmas. Therefore, the reason I send it is not because it is a gift but because I owe it to God. It is his own. For a week or two I had been debating the question as to where it would count most for the Kingdom, and your message on the third Sunday night decided the question for me. May God bless and multiply it and use it in saving some soul is the prayer of my heart."

Another friend writes of her disappointment in not being able to send \$300 a year and adds:

"Where all the funds are coming from I cannot see now, but some way or other I feel that I can probably get the \$300 this year. You may not know, however, but I certainly give every penny I can and am happy. Just now I have not enough to justify my sending it, but will send some."

A later letter encloses check for part of the amount and says, "At first I could not see how I could get the money to support one with that salary, but it seems as if I will be able to do so. I am sure the Lord is

helping me in this for I am getting more than was ever in sight before I undertook this."

Now, friendly reader, can you catch step with those who are praying, planning and giving after this fashion to save Foreign Missions from the embarrassment of debt and help the Board do its great work in the world at this time of great opportunity? Can other country churches catch step with this one which makes a thank offering of \$615.12? Read the list over. A farmer gives a bale of cotton which he sold for \$142. Can other farmers catch step with him? We will have a conquering army if all our people catch step with these and others who are determined, at whatever personal sacrifice, to win the victory for their Lord.

SHANTUNG MISSION.

Greetings to the Foreign Mission Board, pastors, brethren and sisters: from the Shantung Baptist Association.

Our annual session was held this year on November 1-4 at the village of Tsongkia in the Prefecture of Tengehowfu. Our work having spread far beyond the boundaries of this province, the name of the Association was changed to the "North China Baptist Association."

We now have sixty-five churches, four of which are new ones. There were present seventy-eight delegates who reported a total of 1,067 baptisms in the churches. Our total membership is now 11,737 (this includes the Swedish Mission who are also members of the Association.)

The topics of discussion were Education, Evangelism and Bible Study. In the discussion of education emphasis was laid on Primary schools, Theological training and Industrial training. A committee was appointed to consider establishing an industrial school. This was discussed and heartily endorsed by the delegates.

Evangelism was discussed under its various forms of volunteer work, salvation army work, tent work, etc.

Under Bible Study special emphasis was placed on learning the New Mandarin alphabet, an easy method for teaching illiterate Christians to read.

For our Home Mission work we subscribed for next year about \$1,600. We have now 23 evangelists out in new territory. They have established 12 churches located in three provinces and ten counties. The 12 churches have a membership of 1181.

There were three special features that greatly moved us all. First was a visit from a Korean, Mr. Kin, who spoke twice on the great revival in Corea and told of the terrible persecutions the Korean Christians had suffered at the hands of Japanese. Second was an address by old Brother Tsong, the founder of the Tsongkia church, in which he told of his sixty years experience as a Christian and the persecutions that he endured in the early years for Christ's name. The third special matter of interest was an address by the second son of the old Brother Tsong. This man is by far our wealthiest Christian. He told of his conversion nearly forty years ago; and then of how he became engrossed in making money and wandered from the Lord for many years; then through a series

of remarkable providences that led him, through a great struggle, to give up his business and devote his life to Christian work. He has now given one half of his possessions to the Lord. He has established a school, a dispensary and an orphanage in his home village. The church where we held our meetings, costing \$5,000 gold, was largely built by him.

Our main object in writing this letter is to especially thank the Foreign Mission Board and the churches in America for their interest and help in our behalf. We know that the burden you are now bearing for us is doubly heavy. Shall we not all the more be grateful. There are many of us Chinese Christians who pray for you daily, and all the delegates made a covenant at this meeting to pray daily for you. We know that you are constantly praying for us. Although, because of distance and difference in language our intercourse is limited, in the coming Kingdom of God we shall enjoy unspeakable fellowship. But even in this life we hope to enjoy a closer fellowship in the future. Of course we are saved by our Lord Jesus, but we are the fruits of your labors. We hope that this fruit of yours may ripen early and thus bring to you greater joy. Alas, we are like children unable to walk, that must be carried by fathers and mothers. In this we greatly offend. Still, we now have some hope of becoming able to walk because there are some who are praying and agitating for self support.

May God's great power come upon you and us! And may the unsearchable riches of grace be given to the churches of our faith in America and Sweden. (A copy of this was also sent to the Baptists of Sweden.) That you should receive a bountiful reward is just. The weak Chinese churches are eager to learn. If we can follow your example it shall be well.

The delegates to the annual meeting of the North China Association make our bow.

D. C. KAO, Moderator.

H. N. PONG, Clerk.

Fifteenth Avenue Church in Meridian has called Rev. E. E. P. Pool. He has gifts that make him an efficient worker as pastor or evangelist.

When the present management took over the Record a regulation was adopted excluding resolutions about retiring pastors. We should still prefer to adhere to this policy; but so many churches are insisting upon publishing resolutions that we have decided to modify the rule by publishing the resolutions when they are paid for at the rate of one cent a word. We shall adhere strictly to this rule. Resolutions will be published only when they are paid for at this rate. It is easy to count the words and send the money with the resolutions.

All the churches of Jackson have united in a campaign to secure the religious census of the city. They get all names and religious preferences. The purpose is to induce attendance at Church and Sunday School. About 300 volunteer workers are engaged to do the work and it is proposed to do it next Sunday afternoon.

Mississippi Woman's Missionary Union Page

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 MISS M. LACKEY, Cor. Sec. Treas. Jackson
 MISS M. RATLIFF, College Correspondent, Raymond
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 Recording Secretary, Mrs. Rhoda Enoch, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Mrs. M. M. Lackey.

They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever.—Deut. 12, 3.

Your Questions With Myself.

I. How long would it take to make my community really Christian if every other fellow of Christ worked at it and prayed about it just as I do?

II. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

III. How long would it take to make disciples of all the nations if all other Christians were to give this great program the place in their lives that I have in mine?

IV. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries any or sacrifice for Christ that I am unwilling to give myself.

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid it nor shirk it!

J. CAMPBELL WHITE.

We are looking for large thank-offerings because we have so much need to be thankful this special year. This is the last week for our reports from the local societies on Foreign Missions. Let us hear from every one who has not yet sent a report.

We have had a number of letters the past week in which reference is made to blessings received during the week of prayer. This extract from one letter will be of interest: "We have enjoyed the week of prayer so much that we will never miss the observance of them again." Joseph Nesima said, "Let us advance on our knees."

We may hope for a great revival in our Woman's Work when every church observes these seasons of prayer.

It is with keen regret that we yield Miss Fannie Taylor for the Sunday School field work. She is one of our treasured possessions.

We believe she is open to the guidance of the Spirit and if He is leading her out into a larger field of usefulness we dare not interfere.

She has many monuments over the state in the form of auxiliaries and we rejoice in

the work accomplished under her leadership.

Our prayers go with her that she may be used of the Master in the accomplishment of great and mighty things for the Kingdom.

Our secretary spent two days in the field last week. Speaking at Ackerman the first night and after a hard day, being compelled to fast all day, she spoke at Sumner the next night. The crowds were small but a deep interest in both places encouraged her heart. She returned home quite ill. We are glad, however, to report that she is back in the office at work again. I wonder if we remember to ask God that she may be given the much needed strength and wisdom to meet the great responsibilities that rest upon her. Let us pray often for our dear secretary.

Our hearts rejoice that the appeal for four Bible women to aid Miss Pearl Caldwell in China has already met a response. The first thirty dollars comes from the Little Bahala Church in Lincoln county. This is a gift to the church from Miss Mattie Furr of Wesson.

The support of the second Bible woman is also assured by two friends, the names being withheld.

Have you ever read the tract published for the Men and Religion Forward Movement several years ago, entitled, "A man in your place." This is the way dear women that we can put a woman in our place on the foreign field.

If God has blessed you with means, do not make the mistake of supporting a Bible woman when God wants you to send a missionary. Six hundred dollars a year will send one. I know of no investment that will pay the dividends that this one will. Have we not a woman who will support that missionary? Miss Caldwell so much needs to return with her? We have trained workers waiting and praying to go but the Board has not the money to send them. May we not have a response to this appeal before we go to press again? Lord what wilt Thou have me to do? If you will ask the Master the question, He will answer.

The Japanese have this saying, "Christianity is a religion which expects you to DO things." Robert E. Spear said: "We cannot serve God and Mammon; but we can serve God with Mammon." Livingstone said: "I place no value on anything I have or may possess except in relation to the Kingdom of God."

Have you read "An African Trail," by Jean Kenyon McKenzie? This is one of the latest mission study books, one every W. M. W. sister should read. The following is a quotation from this excellent book: "The brown rowers rise and fall to the paddle with the impeccable rhythm of their race.—They are the sinews of the hand that Africa has put out to pluck the white man from the dark. By that hand he will be led along what lonely paths to what foreign experiences! That black hand may become to him hateful or dear. It may crush him or it may replace him on the deck of a steamer making North. But, be sure of this—this print of

those fingers is upon him—the spirit and the body of him—to the end of his days."

A Jewish Flag.

It may be for the first time since the Macabean wars that a Jewish flag has been borne in front of Jewish soldiers, as is now the case in the present war. Jewish volunteers from Galicia have imitated their Polish countrymen and have chosen a national flag for the battles in Russia. On a blue field it shows in white the Mogen David—the shield of David—in it the first name of the Emperor Franz Josef, and round it in Hebrew "Immanuel" and "O Lord give victory." Blue and white are suitable colors for a Jewish flag, as we find these two colors prominent in the sanctuary of Israel. White represents purity, blue the color of heaven. The shield of David has been used from time immemorial as a sign of recognition among the Jews. Emperor Charles gave to the Jews of Prague a standard with the Mogen David, which is in existence today. The Jewish organizations for the care of the sick and wounded have this sign instead of the Red Cross, as have also the field rabbis.—From the Missionary Review of the World.

"As birds hovering, so will Jehovah of hosts protect Jerusalem. He will protect and deliver it, He will pass over and preserve it. Isa. 31:5.

"God the All-Wise.

God the All-Wise! by the fire of Thy chastening
 Earth shall to freedom and truth be restored;
 Through the thick darkness Thy kingdom is hastening;
 Thou wilt give peace in Thy time, O Lord!

So shall Thy children in thankful devotion,
 Laud Him who saved them from peril abhorred,
 Singing in chorus, from ocean to ocean,
 "Peace to the nations and praise to the Lord."

WHY NOT BUILD?

If there ever was a place in this state that needed a church house, that place is Clinton. For these many years they have gone to services in the College Hall, but it has always been a great loss to the cause.

Let the classes help. My class of 1907 I believe will give at least two thousand to this, there were thirty-four of us in the class. I will give one hundred dollars, and many others in the class will do the same thing. Have talked with some of the class recently and they are willing to do their best.

If other classes will come to the front, then the church can and will be erected.

The State Board ought to put at least five if not ten thousand dollars in this building, then the Home Board ought to do the same thing. Any one can in a minute see why these great Boards should put their money in this building. Let's put a great church building in Clinton. Yours for success,

W. E. FARR.

Shelby, Miss.

AN OPPORTUNITY FOR PRESIDENT WILSON UNEQUALED IN HUMAN HISTORY.

W. A. Patton, Shubuta, Miss., sends to the Manufacturers Record a copy of an open letter addressed to President Wilson, in the course of which he said:

Realizing the great need and untold benefit to the nation and the bringing about of greater achievements from all industries and the protection of our soldier boys by your following the steps taken by Canada of making our country bone dry for the term of the war and one year thereafter, I want you to read Mr. Daniels' explanation of his "wine mess" order.

Hoping you may see your way clear to do so, and that the year 1918 may bring welfare and prosperity to you and this United States, and may it hold for our beloved country and those who bear its arms and do its service at home or abroad the achievement of a victorious, honorable and permanent peace.

Secretary Daniels' explanation of his wine mess order, to which Mr. Patton refers, is given in a very interesting story written by Mr. Howard A. Banks, formerly private secretary to Secretary Daniels and now one of the editors of the Sunday School Times. In the course of an interview furnished to Mr. Banks for the Sunday School Times, Secretary Daniels gave the following explanation of why he issued an order against drinking in the navy:

"One day, shortly after I had become Secretary, a gentleman came into the department to plead for the restoration of a young relative of his who had been dismissed from the navy for intoxication. I showed him the record, which proved that this young officer had not only been drunk, but had at the same time made a public exhibition of himself. I explained that there was no course to be pursued but to act firmly and finally in approving the courtmartial which had recommended the young officer's dismissal.

"When I made it plain that the young man must inevitably pay the penalty, this gentleman protested earnestly and with much feeling against what he insisted was the injustice his young relative had received at the hands of the navy. "Now that he is the product of your system," said the visitor, "you have turned him out in disgrace." He then went on to tell me the following story of the young man's life. Said he:

"I am a Friend, a Quaker, and the boy's father was a Quaker. He was a little shaver when his father died, and the lad came into my home, and has always been to me as a son. I never even had so much as a glass of wine in my home, and when the boy left for Annapolis to enter the Naval Academy he did not know what the taste of liquor was like. I gave him to the American navy pure-hearted unsullied, believing absolutely in the old-fashioned Quaker ideas in which he had been reared.

"In the seven years you have had him in, the navy you gave him wrong ideas about drinking. You taught him that it was all right for a gentleman to have his oddy. You legalized the winemess. You had a code that made a youth feel that he was narrow-minded

if he turned down his glass at the table; but now that my boy has been ruined by you and your system, the navy kicks him out and puts a stigma on him."

"Much more than this he said, but this is the substance of his strictures. He was a strong man, and his feeling for the youth whose drinking had wrecked his life was pathetically deep and genuine. When he went out I could not throw off a stinging sense of justice in his accusation. All day it haunted me that in the discharge of my official duty I had been compelled to approve a decree for which a navy practice was largely responsible.

"For days I was oppressed by the thought that every young man in the navy, many coming from homes like that described by my Quaker visitor, was subject to similar temptation.

"As time went by there were more court-martials—not many, but enough to add to my profound conviction that the old Quaker had pointed me out unerringly the path of duty.

"I knew very well what the issuing of the wine-mess order meant. I knew that many officers in the navy, temperate, honorable, as high-minded as King Arthur's knights, without fear and without reproach, would resent it, resent it bitterly; they would feel that the order would convey a wrong impression to the world.

"I realized that the order would be assailed by a multitude of people who would regard it as puritanical. I anticipated that the protest against it might reach into the houses of Congress. But if I was at any time tempted not to take the step for any of the reasons, the reflection that every year there came into the navy hundreds of young men, some of whom might find their undoing in indulgence, made my duty plain. If I had not issued it I could not have rested with a clear conscience unto this day."

The foster father of the boy who had been disgraced and dismissed from the navy because of drunkenness presented the case to Secretary Daniels in a way which permits of no possible answer other than that which Secretary Daniels gave in forbidding the use of intoxicants in the navy. It is a strong presentation, and this foster father told Secretary Daniels that he had given his boy pure-hearted and unsullied to the service of the country, and in the navy he had been taught that wine-drinking was proper. He had been ruined by the system in the navy, and now the navy had kicked him out because he had taken a drink too many.

No wonder Secretary Daniels felt a sense of personal responsibility, for every other boy ruined in the navy by drink had been ruined by the specific authority of the navy to permit and practically encourage drinking on board the ships of the navy.

Similar conditions to a large extent prevail in the army. Will President Wilson meet the responsibility which rests upon him in this great world crisis as Secretary Daniels met the responsibility which he had to face when he ordered drink out of the navy? Tens of thousands of young men, clean, pure-hearted, sober, who enter the army will doubtless, by reason of present conditions, come out of the army drunkards unless President

Wilson says to the world that he is not willing to be sponsor for a system which allows and encourages the use of drink in the army.

Under President Wilson's power as a war measure, he has an opportunity vouchsafed to few men in human history to cut out intoxicants, to absolutely prohibit the manufacture and sale and handling of alcoholic drinks during the war. He could do this as a war measure, and no one could veto it. It is in his power to safeguard the morals and the lives, not only of the tens of thousands who will drink if given an opportunity, but of the millions whose lives will be endangered because of the drinking habit of others.

And to this value would be added the priceless value of increased efficiency on the farm and in the factory to produce food for mankind and munitions and ships with which to win the war.

Will President Wilson meet the issue regardless of the clamor of the accursed liquor interests of the country?—Manufacturers Record.

The church at Durant will greatly miss Brother and Sister J. E. Sweaney who have gone to Ft. Worth to prepare for more efficient Sunday school work.

PROHIBITION IN MISSISSIPPI

— or —

ANTI-LIQUOR LEGISLATION FROM TERRITORIAL DAYS, WITH ITS RESULTS IN THE COUNTIES.

By Rev. T. J. Bailey, D. D.,

Superintendent of the

Anti-Saloon League of Mississippi

THIS BOOK contains about 250 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson For February 3.

JESUS LORD OF THE SABBATH.

Mark 2:23-3:5.

Motto Text—"The Son of man is Lord also of the Sabbath." (Mark 2:28).

Lesson Connection.—After healing the paralytic of last lesson Jesus called Mathew, who followed Him forthwith. Some weeks later Mathew made a feast for Jesus. The dining of Jesus here with publicans and sinners led to another tilt with the Pharisees and Jesus spoke his memorable words: "They that are whole need not a physician, but they that are sick: I come not to call the righteous but sinners to repentance." It was upon this occasion that Jesus disclosed the impossibility of putting the new wine of Christianity into the old wine-skins of Judaism. The present lesson follows these incidents.

Our lesson is grounded upon three fundamental laws regarding the Sabbath: the purpose of the Sabbath; the Lord of the Sabbath; the Privileges of the Sabbath.

I. The Purpose of the Sabbath. (vs. 27-29.)

Our first law sets forth the fact that the Sabbath was designed fundamentally to meet the needs of man. "The Sabbath was made for man and not man for the Sabbath." The criticism by the Pharisees of the conduct of Jesus' disciples drew this law from the lips of Jesus. The incidents of these verses illustrate the law.

1. The Questionable Conduct. (v. 23.)

It was on Saturday, the Jewish Sabbath. Jesus and His disciples were passing through a field of ripening grain. They pulled some heads of wheat and, rubbing the husks off between their hands, they ate them. This is the sum total of their questionable conduct. They plucked the grain; they rubbed it in their hands, on the Sabbath day. Jesus did not do this awful (?) thing but He consented to it.

2. The Grave Charge. (v. 24.)—Mind you, the conduct was open to question only in the minds of the Pharisees. These were the religious formalists of the time sticking for the letter of the law, having all the externals of religion but none of the spirit. Their religiosity led to Jesus' characterization of them as "whited sepulchers full of dead men's bones." "The law" to these religionists was primarily a mass of rabbinical interpretations of the Mosaic law. Moses prohibited any work on the Sabbath. The rabbis had drawn water tight lines between what was work and what was not work. "Plucking" and "rubbing" the grain was considered work since it was a form of "harvesting" and "threshing". So there were two counts in the charge of Sabbath breaking—harvesting and threshing grain. Hence the indictment of the Pharisees, "they do that which is not lawful."

3. The defense. (vs. 25-27.)—Jesus defends His disciples in their conduct. He does not deal at all with their water-tight traditions about "work" and "not work." Human need is His

defense. It is not a question of hair-splitting interpretations of the law or their traditions. The paramount thing is man's real needs. No law of God was ever intended to be set in opposition to man's needs. To do so is contrary to the spirit and intention of the law. The case of David's eating the show-bread was cited as an illustration.

The temple had not been built in David's time. The tabernacle was at Nob a short distance north of Jerusalem. In the tabernacle and later in the temple, the priests kept twelve loaves of bread, representing the twelve tribes of Israel and symbolizing the presence of God. At the end of the week this bread was replaced with fresh loaves. It was lawful only for the priests to eat this old bread. David was fleeing from Saul. He came to the tabernacle at Nob hungry, he and his men. He asked the priest Abiathar for this bread to satisfy hunger. It was given contrary to the letter of the law. Jesus justified the act on the ground of need. Man's need was placed above the letter of the law. The same principle was involved in the conduct of the disciples of Jesus. It was not violation of the spirit of the Sabbath for hunger to be satisfied in that manner. Hence the higher law, "The Sabbath was made for man and not man for the Sabbath."

The real purpose of the Sabbath came to light here—to meet human need. That need, generally speaking is two-fold—that of the body, rest one day in seven; that of the soul special communion with God. The Jewish Sabbath was designed to meet both needs. The Christian Lord's day commemorating the resurrection of our Savior is designed to meet the same needs.

II. The Lord of the Sabbath. (v. 28.) Jesus not only defends the conduct of His disciples on the ground of man's need and the fundamental purpose of the Sabbath to meet such need, but His greatest defense is His Lordship over the Sabbath—"The Son of Man is Lord also of the Sabbath." This was a great claim for Himself, but none too great. He is God as well as man. God in His Jehovah-Jesus character had given the law. Hence He is greater than His law. He is Lord of His law and knows fully what are violations of it. Plucking the heads of wheat and rubbing the husks away by His hungry disciples was a violation of the rabbinical traditions, but not of the law of the Sabbath of which He is Lord. His word is the yea and the amen of the Sabbath question.

III. The Privileges of the Sabbath. (3:1-5.) Neither the Sabbath nor our Lord's day was ever intended to be a burden about the neck of God's people. It was and is a day of high privilege. One day for rest of body is a high privilege. One day for special communion with God is a high privilege. But the privilege emphasized by Jesus is that

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Marine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Marine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Marine Eye Remedy Co., Chicago**

Calomel Today Sick Tomorrow

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury, Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

Parasitic Germs.

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers, SHUPTRINE COMPANY, SAVANNAH, GA.

Ten Varieties of VEGETABLES

Valued at 55c, containing one full packet of seed each of:

Cabbage	Lettuce	Cucumber
Beans	Radish	English Peas
Beets	Tomato	Turnip
Onions		

Our most popular and successful varieties. A better and cheaper collection than you can buy at home, together with our Spring Catalog, Postpaid for

Only 25c.

Write today to Order Dept. I,



Miller's Antiseptic Oil, Known as

Snake Oil

Will Limber You Up—A New Creation. Pain Killer and Antiseptic Combined.

For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1 or money refunded. All leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

of doing good on that day. "Is it law ful to do good on the Sabbath day or to do harm."

The Pharisees were as dumb as oys- ters on this pointed question. There was nothing in their traditions to cover their far-reaching principle. Jesus il- lustrated the high privilege of doing good on the Sabbath with a concrete case. There was a man in the syna- gogue that day with a withered hand. It was a fine opportunity to apply His principle. But the Pharisees were sneaking around to see if He would heal the unfortunate man on the Sab- bath day. What will Jesus do? Those eyes which looked in and through the hearts of men flashed with holy anger at their hard, critical hearts. At the command of the Lord of the Sabbath the withered hand was stretched forth and was healed. The Lord of the Sab- bath means to teach through this inci- dent that it is always legitimate to do good on that day. The doing of good on this special day is always a high privilege. The rest of body and en- richment of soul better fit the man to exercise this high privilege.

The Sabbath Question Today.

The Bible is silent about the change from the Jewish Sabbath to the Chris- tian Lord's day. The change was made in New Testament times. I haven't a particle of doubt that the Lord of the Sabbath in some way ordered the change to commemorate His resurrec- tion.

What may we do on the Lord's Day? The guiding principle is to do good. What is good? We are not left without the guiding principle. Doing good is ministering to cases of absolute need. Is it physical relaxation? That is do- ing good. Is it communion with God? That is doing good. Is it ministering to any absolute need? That is doing good. But we must distinguish clearly between needs and wants. There may be a gulf of difference. It is to be feared that many who "must have" recreation on the Lord's day in various and questionable ways have misin- terpreted wants as needs. Be sure there is imperative need, whether per- sonal or altruistic, then minister to such need on the Lord's day.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.



American Masetodon Pansies

These possess the most robust vigor, largest sized flowers, su- perb rounded form, great abun- dance, violet center, and mar- velous colors without limit. The quickest to bloom and most durable; the acme of perfec- tion in Pansies. Seed, pkt. 10c. CHILDS' GIANT KOCHIA. Most decorative annual in cul- tivation, pkt. 20c. CHINESE WOOL FLOWER. Most showy of all bedding annuals. pkt. 10c. ASTER AN. BEAUTY. Gigantic pink flowers on two foot stems. Finest Aster, pkt. 10c. SPECIAL OFFER—These four greatest floral novelties FOR 25c. with booklet, "How to Grow Flowers," and Catalog. OUR BIG CATALOG of Flower and Veg. Seeds, Bulbs, Plants and new fruits FREE. We exceed in quality and variety. JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.

ECZEMA

Ringworm, Tetter, and other skin diseases promptly disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from SHUPTRINE COMPANY, SAVANNAH, GA.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ITTA BENA.

The old year has passed and we are now well on our way in the new year. The thoughtfulness of many of our good people of their pastor makes us glad that Christmas time comes even though it closes out a year and marks another milestone along life's way, but it should be said that those who remembered the pastor and family do not think of them only at Christmas times.

There has already been some new year resolutions broken by us. The re- solve not to miss a single meeting of our pastor's conference and to attend the Training and Theological School at Sumner the entire five days. Both of these and other resolutions have been broken much to our sorrow. The illness of Mrs. Garrett's father called her to Kentucky which left us with the care of the home.

The closing of the old year meant much to us in losses, Deacon W. D. Hallsell, who for so many years had served so acceptably in that office and as teacher of the young ladies' class, and our much beloved brother, W. H. Gillon. The loss of these two families at once was a shock to our working force. Both move into the Isola neigh- borhood and we are in hopes that our good brother Robert Lee Wallace will get them in the Isola church and make our loss their gain. If it were Christian we would envy the preacher who becomes their pastor.

Happy thought amid all our disap- pointments that "All things work to- gether for good to them that love God, to them who are the called according to His purpose." With this bad be- ginning we hope to make the remain- der of the new year with fewer broken resolutions and with sturdy efforts to the goal that our Master has set for us.

We give ourself to any task that makes for the onward march of the Baptist host in Kingdom building. We look for the greatest year's work in the history of Mississippi Baptists. We heartily endorse the work of our State Mission Board and our Brother Lawrence. We will not forget the Record in either prayers or sympa- thies.

E. H. GARRETT.

B. Y. P. U. Dept.

To Mississippi Baptist young people, greetings.

It is with a great deal of joy that I enter the work, and I know you are going to help me all you can.

I have just mailed out a letter to all whose names I could secure, and if you did not get one it is because I did not have your name and address, and so I am publishing the letter here and hope you will read it and comply with my first request.

My Dear Field Workers:

I am just beginning my work as your B. Y. P. U. Field Secretary, and I am very anxious to get a full list of our B. Y. P. U.'s and their standing, and the only way I have of securing this in- formation is through you and the other in- terested workers in the state.

It is very important that I have this information, as it will help me wonder- fully in prosecuting the work you have assigned me, and I will appreciate very much your filling out and mailing to me the following questions.

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the rail- roads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Govern- ment urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the move- ment of railroad cars becomes any more serious you may not get a pound of fer- tilizer at any price.

Our 50 factories, and distributing points are so well located geographi- cally as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.

Incorporated

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
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Charleston, S. C.
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Jacksonville, Fla.
Cincinnati, Ohio.
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Atlanta, Ga.
Savannah, Ga.
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Memphis, Tenn.
Montgomery, Ala.

V-C Fertilizers

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help-Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

Watch the Baptist Record, we are opening a B. Y. P. U. department in it, and hope you will use it. When you have a social, give us the program; it will help some one else, when you have an election report it, if you want to ask a question about the work we will try to answer, and anything else of interest let me have it for our de- partment in the paper.

All reports, news items and commu- nications should be sent to me at Ox- ford, Miss.

Yours for Greater B. Y. P. U.

AUBER J. WILDS.

Tear off here and mail to Auber J. Wilds, Oxford, Miss.

Town _____ county _____

Association _____ Church _____

Pastor _____ Address _____

Have you a B. Y. P. U. _____ How many members? _____ Boys _____ Girls _____ President's Name _____ Address _____ Boy or Girl _____ Is your Union A1 _____ Was it ever A1 _____ When _____ Have you a Junior B. Y. P. U. _____ How many members? _____ Boys _____ Girls _____ Leader's name _____ Address _____ Man or woman _____ Is your Junior Union A1 _____ Was it ever A1 _____ When _____ Remarks _____

"Do you have any trouble with your steam furnace?"

"Nothing except getting coal for it."

—Detroit Free Press.

DEATHS

Obituary notices, whether direct, or in form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

R. E. HUNT.

Brother R. E. Hunt passed to his heavenly home on November 10th after being a sufferer for several months, which he endured with much patience. He was the first merchant in the present town of Kilmichael, and a friend to the poor. Was a member of the Baptist church for many years; was loyal to his family, pastor, church and country. He leaves three sons to mourn their loss. W. H. Hunt, cashier of Kilmichael bank; Jesse and S. B., who are efficient railroad men.

Such men as he we miss so much, but thank God we will have a meeting some day on the other shore.

J. F. MITCHELL.

OBITUARY.

On January 2nd Mrs. Dosie Turnage, wife of Mr. E. N. Turnage, passed from this world of toil and sorrow to live with her Master.

She suffered from sugar diabetes about two months, spending more than three weeks in the hospital at Columbia, where she passed away. She was born May 29th, 1859.

While a young girl she became an active Christian and continued so to live till the last. She was patient, kind and gentle in the home, a real mother to her children and much loved by all who knew her. It has been truthfully said that she didn't have a single enemy.

She leaves to mourn their loss a husband, eight children, two brothers, three sisters and a host of relatives and friends.

The community has lost a most noble woman and shall suffer greatly from its loss. May God bless and comfort the bereaved ones and may they be drawn closer to the Master because of her love for him.

MAY DAVIS.
Cherow, Miss.

GEORGE HOOVER.

Brother George Hoover of Leake County, Miss., was born January 20th, 1843. Died August 3rd, 1917. He was born and reared in Leake county, enlisted in the Civil War in the sixties. After the war closed he returned home and married one Miss Bettie Hawkins, raised a large family of children, for which he deserves honor and credit. He was baptized into Jerusalem Baptist church in August, 1884 by Rev. R. A. Cooper, where he lived a consistent member until his death. In his illness he bore it patiently and was submissive to the will of God. To his wife and family we extend our heartfelt sympathy. May they look to God for comfort and blessings.

T. JOHNSTON.

Brother W. T. Johnston was born August 31st, 1834, and was reared to manhood in his native state, Georgia. In 1861 he volunteered, as all her noble sons did, and fought gallantly under Col. Colquhoun in the 35th regiment. He

was slightly wounded in the face but soon recovered. He was married to Mrs. Lizzie Cobb Lee September 13th, 1868, moved to this state in 1869. He joined the Baptist church in August, 1889, and was a consistent member until his death. He was a kind, loving, faithful husband and father, raising only one child of his own, but raised three orphan children and they now stand as a monument to his memory. In his illness of several weeks he bore it without a murmur, and said he was ready to go as soon as the Lord should call him. He passed away quietly August 3rd, 1917, at his daughter's home. To his wife and daughter we extend our heartfelt sympathy. May He who is able to save bless and comfort them in this their bereavement.

BIBLE STUDY THIS WEEK.

Monday night the sessions of the Winter Theological school opened in the new Baptist church and the sessions are being attended by several prominent ministers in this vicinity. The program, as published last week, is being carried out and the meetings are proving successful and interesting to those attending.

Rev. R. B. Gunter, of Jackson, who is the representative for the Educational Commission of the State Board, teaches the New Testament. Rev. Gunter's work is to complete the amount of \$200,000 necessary for the endowment of Mississippi College, which is expected to be accomplished before August 1. Rev. T. J. Moore, Enlistment Secretary of South Mississippi, is also a prominent attendant of the sessions.

Rev. McCall of Lula and Gunnison churches and Rev. J. A. Ousley of Tutwiler are among the younger ministers in attendance. Mr. Robert Cooper, who is well known to the people of Sumner, is leading the music.

The general comment of the visitors to the Bible Study is that the new Baptist church is a most complete work shop for the Sunday school and church services to be found in Mississippi, and Rev. Cooper and the enterprising members of the Sumner Baptist church are receiving much praise for its erection.

On account of inclement weather only two of the four schools are operating in the state this week, these being Sumner and Ackerman, and Sumner is indeed fortunate in having this institution in its midst this week.

TAKES OFF DANDRUFF.
HAIR STOPS FALLING

Save Your Hair! Get a Small Bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

PASTORLESS CHURCHES.

Quitman County city Clarke County, very large mill there, large membership, nice pastor's home, half time. Union, 8 miles N. E. in one of the best neighborhoods, well to do farmers, one-fourth time, and DeSoto, four miles south on M. and O. one-fourth time, the group will pay \$100 a month. Quitman able to go full time and Union half time but they don't think so.

This is a good group of churches for some good pretacher that is alive to the objects fostered by the denomination and orthodox.

W. H. PATTON.

INDIANOLA.

The past year has been a good one with our work in Indianola, and despite the unsettled condition which prevails the outlook is encouraging.

The membership increased ten per cent, and reported to the Association for all purposes a contribution of \$7,680.07, which includes the cost of splendid pipe organ, an item of equipment which is greatly appreciated. Besides this amount—we have in bank more than \$2,000 toward the erection of a new pastorium, with a number of other subscriptions.

For five years now our Sunday school has been A-1, being one of only six in Mississippi and of only nineteen in all the south to hold that rank so long, and the records show a larger attendance during the past year than ever before. We hope to become AA-1 soon. The ladies' society too is doing excellent work.

The war, which has claimed already a large number of our young men, has materially affected our congregations, but that our people are loyal, united and aggressive is attested by the fact that they have just adopted the Convention budget, adding four hundred and fifty dollars to the pastor's salary, and guaranteeing for denominational causes thirty per cent more than was given last year.

It is a joy to lead so noble a people, and as we begin our seventh year's labor together, we would renew to the brotherhood our pledges of loyalty, praying the Master to use us increasingly for His glory.

Fraternally,
H. L. MARTIN.

MAGEE.

I am thanking God for letting me live last year and letting me live where I am. From the beginning of my labors here the people as a whole, have been uniformly good to us. The began to pound us fourteen months ago and are still pounding. The salary was fully paid and a hundred and twenty-five dollars as a gift.

Without a word from me the salary was raised one hundred dollars for this year.

Without any high pressure methods at all, Magee church contributed

SAFEGUARD YOURSELF

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well-known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price, 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn. adv.

\$686.75 to Home, Foreign and State Missions alone.

Sixty have been added to the church in fourteen months. The deacons met with the pastor Sunday afternoon and planned our 1918 work.

Under the leadership of Judge D. M. Russell we have one of the most effective Sunday schools in the State.

One of the greatest blessings to the pastor, in this church, is the W. M. U. They study, pray and give that God's will may be done on earth as in heaven.

I love my work and am very much in love with my people, and I am sure the good Lord is going to give us a greater blessing than He did last year.

May God's richest blessings be with the editor and all his Record family, is my prayer.

S. W. SPROLES.

Magee, Miss., January 23, 1918.

HEAVY MEAT EATERS

HAVE SLOW KIDNEYS

Eat Less Meat if You Feel Backache or Have Bladder Trouble—Take Glass of Salts.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which excites the kidneys, they become overworked from the strain, get sluggish and fail to filter the waste and poisons from the blood, then we get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness and urinary disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, stop eating meat and get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate the kidneys, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder weakness.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep the kidneys clean and active and the blood pure, thereby avoiding serious kidney complications.

10 CENT "CASCARETS"
FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Billiousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

FROM BROTHER WELCH.

My son Luther, nearly twenty-three years of age, was instantly killed and mangled almost beyond recognition, in an awful train wreck on the H. & T. C. R. R. Monday, January 14. He had been living at Orange, Texas for about eight months and was holding a very responsible position. He was a noble Christian boy and as much devoted to his mother and sisters as any boy ever was.

After an absence from us of eight months, and with his noble heart full of joyful anticipation, he was on his way home to visit his loved ones for a week or two before going into training. In these, the darkest hours of our lives, our hearts turn, first to the source of all comfort, and next to our Christian friends. Letters and telegrams of sympathy and beautiful floral offerings have poured in from every point of the compass, and many friends

DARKEN GRAY HAIR,
LOOK YOUNG, PRETTY

Grandma's Recipe of Sage Tea and Sulphur Darkens so Naturally That Nobody Can Tell.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture improved by the addition of other ingredients by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair has disappeared; but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and lustre and gives it an appearance of abundance.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite to impart color and a youthful appearance to the hair. It is not intended for the cure, mitigation or prevention of disease.

END STOMACH TROUBLE
GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excess acid in stomach.

have come to us, several coming two or three hundred miles, but still the hand of sympathy cannot reach quite deep enough to check the fountain of grief that is broken up.

After one of the greatest funeral sermons I ever heard, preached by Brother C. F. Anderson, of Rockdale, beautiful and consoling messages were brought by Brother A. M. Cornelius, assistant pastor of this church, and then by my beloved brethren, J. W. Mayfield, of Mart, and J. H. Hardy, of Waelder.

If it is not too long I would like for my friends in Mississippi to read this message from the broken heart of one who loves them beyond expression.

Your brother in Christ,
C. E. WELCH.

WORKING AND WAITING.

I have been confined to my bed and room sixteen days. I am up but not able to get out to my work yet. I feel I am like John on the Isle of Patmos, while I am shut off from my work and my Christian friends, I am here for the word and testimony of my God. I feel like David, "It is good for me to be afflicted, the call seemed most every day to bring some one; one yesterday and two today. I am not able to go and continue calls to the sick. I hope to be able to get out to my work in a few days. The year 1917 with its opportunities and blessings is gone. I will give a summary of my last year's work; not boasting. To the Lord belongs all the glory.

I preached regularly to eight churches, and once a quarter to one more, last year. I will preach to the following churches this year: Goodwater first Sunday, Line Creek second Sunday, White Oak and New Liberty third Sunday, Polkville and Good Hope fourth Sunday, Franklin on fifth Sundays, and the remaining time through the week Belmont on every Thursday and Thursday night before First Sunday.

I preached in my own churches in 1917 256 sermons and baptized in my own churches 155 converts. I made special visits to see sick 346. I preached in meetings and other places 128 sermons. There were 126 baptisms in the meetings in which I helped. I have been preaching twenty years and have baptized in my own churches 2,113. I have preached 765 sermons, have buried 386, married 242.

D. W. MOULDER.

WINONA.

Sunday, December 23, 1917, was a great day with the First Baptist church. Those present witnessed the burning of the mortgage which we had just taken up that liquidated the final indebtedness on our church building. Ten years ago the brethren here built one of the best church houses in Mississippi and for various reasons the debt was permitted to hang over the church. In November we decided to raise the money to free the church of debt. In a short time we went "over the top" raising over \$2,300.

All hearts rejoiced that morning when the pastor called three of the men to come to the rostrum. Brother O. W. Sturdivant the treasurer of the church, brought the mortgage and Brother Harry L. Watts brought a silver tray for the ashes. The pastor lighted the match and set fire to the mortgage and with eyes filled with

tears of joy the congregation sang, "Praise God From Whom All Blessings Flow," and Brother V. D. Rowe offered prayer.

GEORGE F. BARTON, Pastor.

On Sunday p. m. at the home of Hon. D. F. Roberts a pretty wedding was solemnized by Rev. D. R. Grant-ham. Mr. Tinden L. Rogers, of Arkansas, came over Sunday and married one of Satartia's fairest young maids. Miss Roberts is a real gem. May their journey through life be one of joy and service.

Fraternally,
D. R. GRANTHAM.

An extraordinarily homely nursemaid was exhibiting the newly arrived baby to his brother Bobbie, aged six.

"Look at the sweet little fellow, Bobbie," she cried. Isn't he pretty?" Bobbie looked on with the eyes of a cynic—a cynic who has been repeatedly reminded by the servants that the new baby would usurp his place and privileges.

"My auntie says pretty babies grow up ugly," he exclaimed in exultation.

"Maybe they do," agreed the nurse with a smile. The smile was not lost on Bobbie. It exhibited the nurse's lack of charms to perfection and Bobbie couldn't repress himself.

"Say, nurse, you must have been a peach of a baby."

The class had been studying about the house fly, says Good Health, and the teacher had made much of the danger with which the germ-carrying habits of the insect threaten the public health. The lesson sank deep into the mind of little George, who later was asked to write a composition on the subject.

"The fly is a insect," he wrote laboriously; "he has six legs, he is more dangerous than a lion, but I had rather a fly would bite me than a lion."

A little miss of five conspired with her brother, aged four, to save enough pennies to buy Christmas presents for their father and mother. A friend of the family noticed that mother's gift was much more expensive than the father's and inquired why the bulk of the savings had been expended for the mother. The little girl replied: "Well, you see, paper is only related to us by marriage, but mama is our relative by barnation."

"Dinna marry for siller, lad," said an old collier, in a warning voice, to a young man. "When me an' Jean were wed, sixty years sin', we sat down an' turned oor pooches oot, an' there was half a croon in mine and four shillin's in hers. Weel every time we've fa'in oot sin' syne, blow me if Jean hasna aye feenished up by throwin' that extra eighteen pence in my tooth?"—Tit Bits.

FROST PROOF CABBAGE PLANTS

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, \$1.25; 1,000, \$2.00; 5,000, at \$1.75; 10,000 up at \$1.50, F. O. B. here.

Delivered Parcel Post: 100, 35c; 1,000, \$2.50. Satisfaction guaranteed. D. P. JAMISON, Summerville, S. C.

GIRLS! MAKE A
BEAUTY LOTION
WITH LEMONS

At the cost of a small jar of ordinary cold cream, one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothen and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

A HEALTHY BODY

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no Calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles, 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn. adv.

IF YOUR CHILD IS CROSS,
FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

ALEXANDRIA CHURCH.

Have been serving the Alexandria church of the Coldwater Association for three years. It is a half time church and contains some of the finest spirits of earth. The good ladies on Sunday before Xmas placed in my hands the nice purse of thirty-two dollars, saying "this is a Xmas present for you." The church has extended me an indefinite call.

I feel so unworthy of such recognition, but I thank God and take courage. May God's blessings ever be upon you and your noble work.

Yours in Christ,
W. M. FORE.

OF INTEREST TO DEACONS.

For some time I have been thinking of having more to say on the church and deacon question, and on our financial obligations, and am now encouraged to do so by reading the article by Brother "Old Subscriber." I do wish we could have a more general and constant discussion of these live questions. When we go along in this careless and indifferent way, these articles seem to have so little relation to each other and we can't tell whether they are doing any good or not. While at the Convention in Brookhaven I had a chance to have several good, profitable talks with several brethren along this line and some had been interested in what had been written. So why don't more of you "speak out in public" and let more of us hear what you think of the "signs of the times." Now, with this last brother, I am a little undecided, as I was with Brother "Constant Reader" some time ago. That is, it is hard to get at just his motive. One thing he mentions "good 'old time religion.'" Of course, religion, in the sense that we use it (Christianity) has always and will ever be "good," but as to the old time ideas and methods is another question. For instance, he speaks of "barely making a living," "poverty" etc., as if he did not know that we are now passing from that "old time" when not so many professed Christians knew or cared about God's plan to overcome to a great extent this eternal "hard time" growl. Since he signs himself "Old Subscriber" it may be that he is an old man, and it may be hard to teach him "new tricks." Anyway, from the tone of his article, I would not judge that he was following of the plan set for us in our Sunday school lesson for December 23rd. It may be that I am too quick to find fault and condemn others. There are many of our people who are free and liberal with the means that God has put into their keeping, and many who meet His requirements and thus are entitled to the promised blessings. But alas! how many narrow, stingy, covetous ones there are who are either ignorantly or wilfully stealing God's money, and then hang around and talk hard times and complain if some true child of God has a more prosperous time than they! If more of the professed Christians would wake up, get religion, stop worshipping the "almighty dollar" and turn to their Almighty God, then we will turn to them and they will know that there is more in this life for them than merely "making a living." As pastors, of course, should lead in the word's plan of giving, and I for one would not wish to have a pastor who did not practice tithing as a minimum. If a pastor refuses to do his duty I doubt seriously his claims to the ministry and would think that he at least laid himself liable to be criticized as to his manner of living and spending his money. Otherwise, I think it a mighty poor policy for some grasping, unmon-loving member to find fault with his pastor because he was gentlemanly enough to wish to wear decent clothes and to keep his family respectable! It makes me tired to hear such trash!

And another thing brethren, (I don't think I need so much to say "sister") how about that pledge, or those pledges to meet that financial obligation at a certain time? It grieved me at the Convention to hear such expressions as

the following from several of the speakers: "Thousands of dollars pledged have not and cannot be collected." "But the signers of those pledges refuse to take them up," etc. Brethren, who made these pledges? Why did you make them? Did you have to do it? Are you one who "refused to pay?" If so, do you realize what some of your fellowmen think of you, and what God knows you to be? You made the pledge to God, so remember how He looks upon such by the way He punished Annanias and Sapphira. You may not suffer physical death for this crime as they did, but such lying shows spiritual death which is worse. Can you expect to lie to God and then expect Him to bless you and make you a blessing to others?

I was present at the ladies' meeting in Brookhaven when the thousand dollars was pledged for Miss Mary Anderson's school, there when the like amount was pledged the next day by the men. I wondered while this was being done, and since then, just what proportion of these pledges would be promptly and cheerfully paid. I truly hope all of them will be. Much was said to the Convention about cultivating a Baptist conscience. How can anyone have any kind of a conscience at all who would make a pledge to God and then not fulfill it, or who refuses or neglects to perform his obligations?

And now there is another thing along this line, and that is paying for your religious paper. Just since I sat down to write this article I looked over The Record again and re-read the "sample letter" from a subscriber. Brethren, as the saying goes, there are exceptions to all rules, and there may be to this, but you may just put it in your pipe and smoke it, that any professed Christian (?) church member who subscribes to his paper and has not the religion (?) to pay up is—Well, I hardly know what to say, but anyway, he is a mighty sorry kind of a critter. It is truly bad enough not to take and read our paper, and it is a discredit to any member not to do so, but to take it and then not pay is just a little "wusser!" I do not mean to cast any personal reflections in writing thus, but just wish to make you think and then there is some chance for you to act. There are not so many people who are really wilfully dishonest at heart, but so many of us simply don't wake up and think. They just don't realize how much of real, true life they miss here by not putting on the whole armor of righteousness, as Paul says, and then doing their duty and their part in life.

At the S. B. C. in New Orleans I heard Mrs. Franklin Ray, our missionary to Japan, say to Dr. Gambrell in a personal conversation, that giving was a "spiritual exercise." I think she would have added that what I have spoken of above, paying the Lord's tithe, paying our pledges and paying for our paper, is even a *moral obligation*, personally binding upon each of us. Our lesson in Malachi asks the question: "Will a man rob God? Yet ye have robbed me. But ye say where-in have we robbed thee? In tithes and in offerings." Then it goes on and says "ye are cursed with a curse," etc. Do you believe that? Well, then act as if you do!

Now brethren, come across and let's be frank with each other in these matters. It should mean more for one of us deacons to speak out on such subjects than it does for a pastor, for it is

expected for them to write for the paper. When they see that we are taking part it will encourage them to rely on us more and give them faith to lead us into more useful works and more blessed heritages.

DEACON.

In a former article I voiced a warning against the practice of the unsaved church member apeing the Christian in his spiritual duties. I did not mean to convey in the least the idea that every member should not be held strictly accountable for his financial support of every cause fostered by his church. That is his moral obligation. His giving may not necessarily be a blessing to him, but I believe that God can and does use the gift.

It is announced that Rev. Charles Spurgeon will succeed his brother, Thomas, as president of the famous Stockwell Orphanage in London.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism, Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 18D, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

adv.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$3 per hundred; samples, 5c each. 33 songs, words and music. No. 1 and 2 combined \$5 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.



for the largest Ponderosa Tomato grown from a package of

FREE SEED

which we will give with every purchase of garden or flower seed amounting to \$1.00. The Ponderosa tomato is the largest of all and has a delicious flavor and a crimson purple color. Write for your tomato seed and your copy of our Spring Catalogue. Prize awarded Sept. 1st. Award from weigher will be accepted.

TUCKER-MOSBY SEED CO.
P. O. Box F
Memphis, Tenn.



PARKER'S HAIR BALM

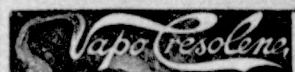
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store



For Whooping Cough, Spasmodic Croup,

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York

or Leeming-Biles Building, Montreal, Canada.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, Nashville, Tenn.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, it is not sticky or greasy, and does not rub off.

PEACH & APPLE TREES 2c & up

Pear, Plum, Cherry, Small Fruit, Strawberry, Vine, etc. GENUINE MALE BUDDEN from Bearing J. R. HALL TREES. GENUINE DELICIOUS APPLES. Write for free catalogue. TENN. NURSERY CO., Box 72, Cleveland, Tenn.

NEWS IN THE CIRCLE MARTIN BALL

The church at Binghamton, Tenn., has called Rev. T. R. Stroud to the pastorate. He accepts and will begin his new work at once.

Secretary J. S. Rogers announces that through the strenuous efforts of the brotherhood of Florida, defeat has been turned into victory and the Board is able to go to the Convention at Tallahassee with a clean sheet. The work goes on in victory.

Rev. H. L. Chapin, of Ohio, has accepted the call to become pastor of the church at Leesburg, Florida. He is not to be censured for leaving the cold regions of the North and coming to the Sunny South.

The First church, Chattanooga, Tenn., has succeeded in getting Rev. W. H. Major as pastor. He is worthy and well qualified for the position.

Rev. J. W. Ham, who has yielded to the overtures of the Tabernacle Church, Atlanta, Ga., will reorganize the Bible Institute which was so helpful under the ministry of Dr. Leu G. Broughton years ago.

The First Church, Harrisburg, Ill., has increased the salary of Pastor A. E. Booth \$500. That is both Christian and humane.

Rev. G. W. Bussey, who many of the Seminary students at Greenville, S. C., remember so well and favorably, has resigned his work in South Carolina and moved to Martin, Ga. His ministry has been a wonderful success.

Dr. Allen Fort, of the First Church, Nashville, Tenn., has yielded to the invitation to enter the Y. M. C. A. work in Camp Wheeler, Macon, Ga. Some of our most able and popular pastors are turning to this important work.

Is it not a fact that no more of our town and city churches are measuring up to their opportunities and responsibilities than the country churches. Neither is doing what should be done.

Evangelist D. P. Montgomery is in the midst of a great meeting at Scottsville, Ky. This is the third meeting he has held with that church in the last four years. All of them have been fine.

Editor E. J. A. McKinnery, of the Baptist Advance, sends a sensible, brotherly message to Arkansas Baptists. He longs for the pastorate, as all of God's true ministers do. Somebody must edit our papers, and it seems best that it be one who understands the work in detail. This is our "love letter" to him as God gives success, such as he has, stay in the field where you are. No charge for this.

The papers state that Rev. M. C. Flowers, who has done excellent work as pastor of Laurel street church, Amite, La., takes the superintendency of Louisiana Baptist Orphanage at Lake Charles.

Rev. J. U. Wharton, who has served so long and faithfully in Arkansas, has accepted a call to the First Church, Bastrop, La. He goes at once to his new field.

Dr. Mary Fox, of Oklahoma City,

will pay the salary of Miss Blanche Walker, who has been re-appointed by the Foreign Mission Board as a missionary to China.

Dr. W. W. Landrum, of Broadway Church, Louisville, Ky., has been requested to preach every night in Camp Zachery Taylor, near Louisville. These sermons will be a great feast for the soldier boys.

The Deer Park Church, Louisville, Ky., has increased the salary of Pastor H. W. Tiffaney \$300. This is as it should be.

Pastor R. L. Bradenburg has resigned at Hustonville, Ky., and accepted the call to Fordsville, same state. He goes to his new field at once.

We regret exceedingly not being able to attend the Theological school at Sumner this week, but cold weather, church building and pastoral work forbade. Our little message was ready and the speaker was anxious to deliver it.

The inward effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

ABOUT SALVATION.

Some questions deep and dark and some sublime,
Will come into the mind. Of things of time
And of eternity; of heaven and hell;
Of what immortals are; and how they dwell
As spirits in some profound placeless place
Disembodied, yet each seeing face to face
And beholding Him who is invincible—
Discerning things most inconceivable.
What God is, and how He, formless being,
Can be using tongue, and ear, and seeing.
These things come creeping right into the mind,
And cause the sense to wander, as the blind,
Making even the soul to wonder why
Or how immortal man can droop and die.
But when the mystery can do no more,
And takes dark wings for some benighted shore,
Leaving the mind and soul to contemplate
What reason is, and what the hand of fate,
A consciousness takes grip upon the soul
With deathless grasp, and holds supreme control
Despite the shades, and dark monsters that fly
And cry, "Man, though mortal, shall never die."
Not die, as men define that word to mean,
When looking on as some one goes between
The veils of now and then, and—lost to view—
Enters on that sphere eternal and new.
Just what man is, and he is to be,
In that vast world we call eternity,



THIS IS HASTINGS' SPRING CATALOG FOR 1918

Now Ready For You. Our fifty-fifth catalog of Seeds—fresh, selected Garden, Field and Flower Seeds, full of vitality, sure to make good yields. Specially adapted to Southern soil and Southern climate. This catalog is full of valuable suggestions to every farmer, gardener and flower grower and is the brightest, biggest and most interesting we've ever published during our 29 years experience.

Write at once for YOUR FREE COPY and help the Government win the war by making a full crop next year on your land.

H. G. HASTINGS COMPANY

"The South's Foremost Seedsmen"

ATLANTA

GEORGIA

Are questions no power can keep from coming
Into the mind in its constant roaming.
Questions, too, which never will cease to come
Until the soul is sure 'tis safe at home,
Where all the ills that here disturb the peace
Of mind, of soul, shall forever cease.
Thus on I roved, as some lone, straggling beast,
Starving for food, when God had spread a feast.
For he who goes beyond revelation
Finds naught but dark, deep humiliation.
No man by reasoning can ever see
What there is now, much less is to be.
The only way for man to ever know,
While in this life, just where his soul shall go,
Is by the revelation God imparts
Through His word to humble, believing hearts.
What even angels cannot comprehend
Is made plain faith to just common men.
Made plain because faith has infinite eyes
To see into the glories of the skies,
And comprehend, beyond caviling question,
While here on earth, God's great word
Salvation
Salvation of the soul from sin within,
From what it was, and what it would have been.
Salvation to a home sure, though unseen,
Sure, though death's cold waters now roll between.
Oh glorious vision our Lord has given
To trusting souls, of the eternal heaven
How does it come that one, by nature blind,
By faith can see what infidels can't find?

Though the infidels have education
And can reason well about creation?
One answer is, and that God has made plain,
No man these things can see till born again.
The soul unborn anew, or from above,
Knows naught of grace, nor sanctifying love;
And cannot see beyond the bounds of time,
Nor comprehend spiritual things sublime.
But the soul new-born has a vision clear
Of things eternal, while laboring here,
And finds real what has staggered sages
Of all lands, and throughout all the ages.
No man has yet by searching found out God.
Like Jupiter, before they see, they "nod".
And miss the view they vainly contemplate,
Seeing instead naught but most cruel fate.
O! pity those who seek for salvation
Outside of the Spirit's revelation!
Their souls want light, but the old carnal mind,
Being dead in sin, and to heaven blind,
Beats down the hands of the aspiring soul
Till it can neither see nor reach the goal
Poor souls! thus by Satan held, as in chains,
Are sure to feel at last hell's keenest pains.
But they who, by faith in revelation
Believe into Christ, receive salvation.
Salvation from all Satan can devise,
And then a home with God beyond the skies.

But those who see salvation need to know,
That they must through some deep conviction go,
No soul can ever know Christ's salvation
Unless it undergoes deep conviction.
A soul will never cry to Jesus "save"
That does not feel that "hell" means more than "Gave."
And not then till consciousness shall conceive
The damnation of all who believe.
To be saved, yet not feel the soul is lost,
Is like some childish tale about a ghost.
When the truth is known such poor soul will find
Itself still dead in sin, condemned, and blind.
Why should a soul cry out to Jesus, "save!"
Unless it feels condemned beyond the grave?
How could it cry, "I am lost, lost, lost, lost!"
Without consciousness of sins dreadful cost?
And what the soul must pay in pain for sin,
Unless God's grace in mercy takes it in?
God deals with man's eternal consciousness,
And when He saves He does the conscience bless.
Salvation without conscious condemnation,
Could it be, would be abomination;
For the soul could never see why Jesus died,
Nor feel the joy of being satisfied,
Unless it first be made to realize,
In consciousness, the lost soul's miseries.
But when it feels in deepest consciousness
"The pains of hell" in conscious soul distress
For sin; then it is made to know sin forgiven
It can love its Lord, and can enjoy heaven.
All such can cry while endless ages roll,
"Christ died for me, and saved my guilty soul."

—LEW.

WORK AMONG INDIANS.

My Dear Mr. Branton:

Complying with our verbal understanding you are directed to proceed to Florida for work in connection with the Seminole Indians, practically assuming the relation to them of superintendent, where you will remain until you receive orders otherwise.

I am sure you understand and appreciate my great interest in the Florida Seminoles. I feel that they have not been given the encouragement to which they are entitled and that for this and other reasons they have not responded to the comparatively few attentions extended them by the government.

I am persuaded that human sympathy is the first and most important element in our efforts to induce Indians to accept educational and industrial opportunities and that this is particularly true of the Seminoles of Florida. I greatly desire them to realize our interest in their welfare and I believe that your experience and the fact that you are an Indian will enable you to accomplish the betterment necessarily involved in their advancement.

For this reason I have requested you to undertake bringing about a co-operative and constructive attitude among these people.

It is my present intention to visit the several small tribes and bands of Indians in the Southern States during the winter, when I will hope to spend enough time in each locality to secure the first-hand information which will enable me to develop a helpful policy for the heretofore overlooked Seminoles of Florida, Choctaws of Mississippi, Chitimachas of Louisiana and Alabama Indians of Texas, as I have for other neglected tribes, notably the Papagos in Arizona, and the Rocky Boys in Montana. I am aroused to the righteousness of doing something for the forgotten Indian, encouraging without spoiling him.

You are authorized to incur such actual and necessary expenses of transportation in visiting these Indians as may be required in the employment of guides for locating them and such other incidentals as may be requisite in the discharge of your duties.

As you have made a careful survey of the reports concerning the Florida Seminoles, now on file in this office, and have been orally advised with reference to the general duties incident to this detail, more specific directions at this time are unnecessary, but from time to time instructions will be sent you.

Preliminary and other reports should be made whenever in your judgment this office should be informed, together with your recommendations.

On your arrival telegraph the fact to this office and whenever practicable notify it where letters or telegrams should be sent to you.

This is a great opportunity as well as responsibility. I have faith in your ability and earnest purpose to accomplish results and shall eagerly anticipate rapid improvement in everything affecting the future of the Florida Seminole.

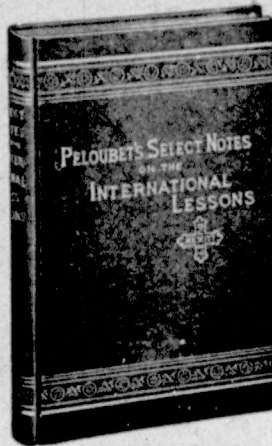
Sincerely yours,

(Signed) CATO SELLS,
Commissioner.

JERUSALEM FOR THE JEWS.

The Hebrew Christian Publication Society which has been doing active work in enlightening the Jews of America in the truth of the Gospel, is now laboring with greater zeal than ever in view of the important changes that are expected to follow the capitulation of Jerusalem. The general secretary of the Society, B. A. M. Schapiro, writes: "This war is a subject of Bible prophecy, and a large part of its permanent result will possibly be the restoration of Israel to the land promised by Jehovah to our forefathers. The Allies are intent, not on the destruction of the Holy City, but in preserving it for God's chosen people. It is of greater importance now than ever before that the Jews of America or some of them at least, should have the Gospel armor in which to return." This is the immediate task to which the Hebrew Christian Publication Society is addressing itself. It will welcome any co-operation on the part of Christian Americans who take an interest in the spiritual enlightenment of the Jewish race. They regard it as the greatest opportunity in a thousand years to bring them into the Gospel fold. The Advisory Board of the Publication Society heartily ap-

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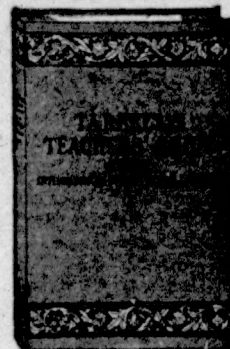
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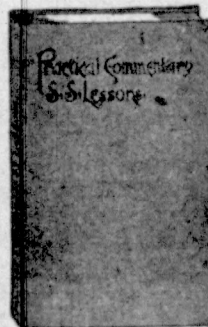


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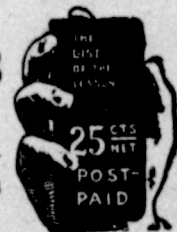


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One of the most popular helps published. Prices: Cloth binding, red edges, 25c postpaid; imitation morocco, gold edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25; in morocco, \$3.15.

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Jackson, Mississippi

proves of the special effort now being made, through tracts and personal effort, and hopes that the Christian public will aid in the work.

Interested readers who desire to help in this work can address the Society, 83 Bible House, New York City, or any of the Advisory Board.

After a week of suffering, Mr. E. C. Broadwater, one of Copiah County's most substantial citizens, died at his home near Hazlehurst on December 31, 1917. He was loved and highly respected by all who knew him.

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISSISSIPPI, JAN. 31, 1918.

NEW SERIES, VOL. XX, NO. 5

Pastor M. R. Cooper, once of Mississippi, now in Virginia, has written a religious novel which is soon to appear, price \$1.50.

Wake Forest College has matriculated 298 young men and the church has added \$200 to the pastor's salary.

Have you read Dr. A. T. Robertson's new book of Exposition of Philipians, Paul's Joy in Christ. You can get it from the Baptist Record, postpaid for \$1.35.

The Southern Sociological Congress which meets at Birmingham April 14-17, will be a win the war session, based on health, food and labor.

The American Bible Society has elected Rev. L. B. Chamberlain as recording secretary to succeed Dr. Henry Otis Dwight. Mr. Chamberlain and his father have both been missionaries of the Reformed church in India.

Since the death of Rev. C. L. Wilson at the Ft. Worth Seminary, his widow is located at New Albany. She expresses great appreciation for those who showed sympathy in her time of sorrow, to whom she is unable to write personally. The faculty and students at the Seminary were particularly kind.

The Arkansas Baptists have a committee of pastoral supply to help churchless preachers and pastorless churches to get together, of which it is said they have four hundred and three hundred respectively. They get all the information they can and furnish it upon request. Wonder if they include in their catalogue the churches and preachers that wish a change. There are some of each kind who are like the negro woman seeking for divorce. When asked if her husband was cruel to her replied in the negative. Asked if he gave her enough to eat, she replied that he did. "Then why," said the lawyer, "do you wish a divorce." She answered truly: "Well, suh, I just kinder lost my taste fer Jim."

Somebody might do well to study the mothers-in-law in the Bible. Ruth's mother-in-law contradicts the bad things that are sometimes said about these maligned good women. She was a model of affection and embodied the spirit of family devotion. Peter's mother-in-law is a good study for those interested. She seems to have lived with Peter and he was quick to seek the Master's help when she got sick. And when she was healed she immediately made herself useful by ministering to them. Incidentally she comes in well to contradict that theory of celibacy in the ministry. Peter was a married man and later in his ministry, presumably when his children were grown and his mother-in-law dead, he carried his wife around with him. He would have cut a sorry figure as a pope in this way. We are always thought it a slander on Peter to call him the first Pope, and we call upon his mother-in-law to contradict it.

PLEASE!

Please send in your subscription to the Record and enable us to get out of debt. We are sending out statements February 1st.

"FORWARD MARCH."

(In memory Capt. W. T. Ratliff.)

Your Slogan's sounding forth again,
Oh, Captain, whose full day has been
Conformed to its Command.
And with the same calm heart and true,
That's marked each onward step for you,
Again do you respond.

Yea, "FORWARD MARCH"! This one clear
call

In War's dense fray he heard o'er all
Its wild alarm shrieks.
And when Peace brooded o'er the land,
Each Forward Step he'd dare demand,
'Bove politician's cliques.

And yet, though war-like was the Word
To which his life in full accord
Attuned its ampleness;
No sweeter soul the world e'er trod;
"Four square he stood" toward man and God,
Courageous gentleness!

Yea, once again the Slogan's sound!
Oh, captain, and with joy profound,
You note 'tis Reveille!
For lo, 'ere's Day-Dawn everywhere!
Your Final Marching Orders here!—
Saluting, you abode.

—Margurite McRae Lackey.

At one place at least in the Bible we are bidden to prove the Lord or put Him to the test. In another we are told that we are not to tempt the Lord or put Him to a test. The conditions will show the spirit in which it may be properly done, and that in which it is forbidden. Malachi, in trying to bring the people to their duty in giving says, "Prove me now herewith saith the Lord of Hosts and see if I will not pour you out a blessing." The proving is by bringing all the tithes into God's house. The same or a similar command was given to one of Israel's kings and permitted to Gideon, who tested the Lord twice by the fleece of wool. But Jesus refused to tempt God by leaping from the pinnacle of the temple. We are encouraged and invited to tempt God by acts of obedience which will prove His faithfulness. We are forbidden to test Him by acts of disobedience which will provoke His anger, or by acts of presumption that have no moral purpose. In this case it is like the child at school who disobeys to see if the teacher will punish for it; or the reckless daredevil who takes chances on his life for the love of hazard or the praise of feather heads. The only way to test God is by obeying Him. It is a sin to gamble on any uncertainty; but the word of God is sure and unchangeable.

The administration in Washington seems to have won out again. In the contention with Senator Chamberlain, War Secretary Baker showed how the United States had surpassed all nations and all history in the raising and equipping of so large an army in so short a time. His speech which lasted for several hours (and we haven't heard of any complaint of its length) seemed to have satisfied Congress and the public.

One young man, a private in Battery E, sends back to his mother one-tenth of his \$30 salary to be used for Christian benevolence.

The reason you did not get the Record of last week until two days late, was that the printing office was shut down for five days by the fuel administrator. Every Monday is a holiday now and we are likely to be late for two months.

The secular papers state that the Roman Catholic archbishop recently appointed at New Orleans is the first American who ever held that place. All of which is further evidence of how un-American is this organization, controlled by aliens who have little sympathy with our American institutions.

These things which seem assuredly true will be interesting to all and comforting to many: "If your boy goes to the front: He has twenty-nine chances of coming home to one chance of being killed. He has ninety-eight chances of recovering from a wound to two chances of dying. He has only one chance in 500 of losing a limb. He will live five years longer because of physical training. He is freer from disease in the army than in civil life. He has better medical care at the front than at home. In other wars from ten to fifteen men died from disease to one from bullets. This war is less wasteful than any other in history. Only ten per cent of all Canadians disabled for further service have been physically unable to engage in their former occupations. If your boy is one of the ten per cent the government will re-educate him in another vocation at which he can earn a living."

"If." This little word may be a stumbling block or a stepping stone. A man came to Jesus with an epileptic son and said, "If thou canst do anything for us, have mercy on us and help us." In this case the if was a stumbling block. Jesus turns the same question upon him by reversing the condition and using the words out of his mouth: "If thou canst; all things are possible (or can) to him that believeth." In this case the if is a stepping stone. The first was an expression of doubt; the second is an invitation to faith. Upon the first the poor man stumbles; by the second he may and does ascend to the blessing which he seeks. It is a hand held out from the Master to the seeker that He may lift him up by His side. When Jesus says "If" to us it is an invitation to use to come and to overcome. "If ye be willing and obedient ye shall eat the good of the land." "If any man hear my voice and will open the door, I will come into him." "If any man wishes to come after me, let him renounce self and take up the cross and follow me." The little words of the Bible are big in meaning, and this one is no exception. When God says "If" we do well to open our ears. When we say it, it is likely to close His. With Him it is an offer of help; with us it is an offense.

PLEASE.

EDUCATION COMMISSION.

Let us get out of Debt. I am out this week collecting.

R. B. GUNTER.

WITH THE AVIATORS.

(By Finley W. Tinnin.)

I had intended dropping my friends in Mississippi a few lines through the Record long ago, but as things happen so fast and a fellow is kept so busy "keeping step" with everything out here, it is easy enough to postpone writing letters.

I entered the service of the Army Y. M. C. as a religious secretary the latter part of December and after a few days spent in Camp Beauregard, at Alexandria, La., was transferred to Kelly Field, San Antonio, the largest aviation field in America. There are from 40,000 to 50,000 men here. They come from every state in the Union and almost every country in the world.

This is one of the newest camps and men have been rushed in here so fast that the commissary department has been taxed to its capacity to supply them. One day several thousand recruits reached here. That evening a "Texas norther" reached here also. That night several of the boys froze and three of the boys committed suicide. However, things are much better now.

Although we have a metropolitan camp, we religious workers find the fellows anxious to hear the "old, old story." It is not hard to reach to them, nor is it hard to approach the boys individually. Most of them are a little timid at first, but that is easily brushed aside.

Many of the fellows are thinking seriously, I expect, for the first time. They are far away from home and almost every day they see squadrons of their fellows boarding the train for Atlantic port—and we all know what that means. There are men sprinkled throughout the camp who have seen service "over sea", and they tell of the awful carnage, how their companions or regiments decimated by half, or even worse, at Verdun or Arras, or Ypres. Hence the seriousness on the part of many—perchance they will never see home folks again.

Not until I entered the camp did I fully realize the sacrifice our strong and noble boys have made. They have laid their all upon their country's altar. And they have done it so bravely, so courageously and so cheerfully. It would put to shame many of our church "pillars" back home. How many of our church people have seen their pastors preach until he was "blue in the face," appearing in behalf of some kingdom interest that was suffering for lack of support—begging this people to make a sacrificial offering and after the collection was taken—O! what a sacrifice they made! It would have made the traditional "little dog laugh." The war is going to change some things. God is today collecting from the "slackers" in the church. "It is hard for thee to kick against the pricks."

While our work is hard and sometimes seems monotonous, yet one is always happy. Think of preaching to a building or ten full of men three or four times a week. Each appreciates that I have made for the men to publicly accept Christ has been met by never less than ten soldiers. This is the richest field in the world today for soul winning. Our opportunities are so great that they stagger me. In our religious services we usually ask the

men to select the hymns that we are to sing. I do not remember a single service where they have failed to call for "Where is My Wandering Boy Tonight."

I want to ask Mississippi Baptists to remember me in their prayers. My task is too great for me to attempt it alone.

FROM BRITISH BAPTISTS.

Mr. R. H. Edmonds, of Baltimore, has sent me your letter with reference to the message from British to American Baptists, and I feel that I must write you a few words of warm personal thanks for the cordial and brotherly way in which you have received it. The decision of the United States to stand side by side with us and our Allies in this great conflict has meant to this country a great accession of confidence, strength and joy. The moral result of your attitude has been of incalculable value. It is a historic and world-wide justification of the position we have taken up. America could not possibly have any selfish ends to serve in entering the war. Intervention in a European conflict was opposed to all your traditions. America has entered the war to preserve the ideals and principles of Christian civilization from utter destruction by Germany.

Above all, it rejoices the Baptists of Great Britain to find that their brethren in America are one with them in devotion in the great principles of human liberty and of the rights of the weak and oppressed, which are our common heritage. As Baptists, we can together commend this great cause to God. Our dependence is upon him. In His hands are the issue, not only for men but for nations. We believe that, even through agony and conflict, He will bring in the kingdom of righteousness and peace. We are confident that the same spirit of resolution and sacrifice animates both the American and the British Baptists, and we pray and believe that our alliance for the great ends which we put before ourselves as nations may draw us more closely together as Baptists. After the war, our Baptist World Alliance will have to face great tasks, perplexing problems and great opportunities, and it is my earnest prayer that we shall face them together.

Believe me,

Yours very faithfully,

J. H. SHAKESPEARE.

STUDIES IN EPHESIANS.

Chapter 1:1-14.

(To be studied with open Bible.)

(W. A. Sullivan.)

1. Through whose will was Paul an Apostle? Ans.—Through God's will.

2. Does Paul address the Ephesians as saints with reference to their character or profession? Ans.—With reference to their profession.

3. In 1:3 Paul says, "Blessed be God who hath blessed us." What is the difference between our blessing God and God's blessing us? Ans.—God bestows blessings upon us. We ascribe blessedness to God.

4. "God blessed us," where? Ans.—"In the heavenly places."

5. When did God bless us? Ans.—"Before the foundation of the world."

6. In whom did God bless us? Ans.—In Christ.

7. In what did God bless us? Ans.—"In all spiritual blessings."

8. How did God bless us then and there, in heaven, before the world was? Ans.—In election, foreordination and His Grace.

9. What is election? Ans.—Election is choice.

10. Is Paul here discussing the election of individuals. Ans.—He is, "He chose us."

11. When did the choice (election) occur? Ans.—"Before the foundation of the world."

12. In whom was the election made? Ans.—In Christ.

13. To what end or for what purpose did God choose us in Christ before the foundation of the world? Ans.—"That we should be holy and without blemish before him in love," Chap. 1:4.

14. What is foreordination? Ans.—"Previous ordination, or appointment, predetermination, predestination."

15. Unto what were we foreordained? Ans.—Unto the adoption of sons.

16. Through whom were we foreordained unto the adoption of sons? Ans.—Through Jesus Christ.

17. Who are those who are foreordained unto the adoption of sons? Ans.—Those who are elected.

18. According to what was this foreordination. Ans.—"According to the good pleasure of his will."

19. To what end was that foreordination? Ans.—"Unto the adoption of sons."

20. What is grace? Ans.—Grace is unmerited favor bestowed upon one. Saving grace is God's favor bestowed upon the sinner without merit, to the saving of the sinner's soul.

21. In whom is God's saving grace bestowed? Ans.—In Christ.

22. What is adoption? Ans.—Scriptural adoption is a legal act by which a sinner is made a member of God's family—an heir of God.

23. When does adoption take place? Ans.—When the sinner believes on Christ Jesus Jno. 1:12.

24. What is redemption? Ans.—"The ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law."

25. In whom have we our redemption? Ans.—In Christ.

26. What was the price of our redemption? Ans.—The blood of Christ. See 1 Pet. 1:18-19.

27. Who forgives our sins? Ans.—God the Father.

28. What is the difference between forgiveness of sin and expiation for sin? Ans.—When Jesus died on the cross all the sins of God's children were expiated toward God but the sins of no one are forgiven until the sinner repents toward God and believes on the Lord Jesus Christ.

29. In verse seven we learn that in Christ we have the forgiveness of our sins. In Christ by the sacrifice of himself atones for all our sins paying the penalty fully why do God's children have to pray to be forgiven. Ans.—To show that we are will

ing to be forgiven and desire forgiveness. God cannot forgive one who does not desire forgiveness.

30. According to what did God foreordain, elect and redeem His own? Ans.—According to the good pleasure of His will.

31. What is meant by being sealed with the Holy Spirit of Promise? Ans.—The Holy Spirit makes His distinct impression on the soul—an impression that God will surely recognize. The seal of the Spirit denotes ownership and guarantees safe delivery.

32. What is meant by the Earnest of the Spirit? Ans.—In commercial matters an earnest is payment in part of the contract price and guarantees the transaction. Regeneration is an earnest, or guarantee of glorification. The joy we find in God's service here is a foretaste of fulness of heavenly joy and pleasures forevermore at the right hand of God.

OUR WINTER SCHOOLS OF THEOLOGY

As I was leaving the one which was recently held at Poplarville a brother said to me, "I wish you would write the Record and give your opinion of the value of these schools?" Of course he assumed that I thought they were valuable, or the request would not have been put just that way. This explains why I write, and along the lines of which I shall write.

Some Things Ought to Be Improved Upon.

There are many improvements always in order with most of our movements, but this case two should be mentioned.

In some way there ought to be better attendance. I suppose under ordinary weather conditions the attendance would be far better than was true at the Poplarville school, but if these men who are to deliver the lectures have traveled from 50 to 200 miles in reaching the place, and spent of their little savings of from \$8 to \$10 as expenses of the trip, and done this without a murmur, they ought to have a good hearing. Not only so, but of the very people who are expected to derive the most benefit from such schools. These men who took part showed the most thorough preparation for their work, which, of course, cost days of hard study and work, and should be rewarded with a good hearing.

In some way those men who are to fill the program should be impressed with the utmost need for their filling their engagements. A broken program is always most unfortunate, but I know of no case in which it is more serious than here. If for any reason one cannot fill his engagement he ought to inform those in charge early enough to provide a substitute and thus prevent a gap in the course of study, which, if made is most unfortunate for the school. I think a better advertisement in the local section, backed by more enthusiasm on their value will remedy the first, and the importance of our part in its bearings on the whole will remedy the other. The foregoing facts should be taken seriously and improvements made along these lines.

These Schools Are of Untold Value.

This is true for many reasons, but more especially because of the well prepared and splendidly balanced course of study put on in

these schools, as: Exposition of some section of the Bible; sermon-making; church organization and methods; inspirational addresses and lectures on the great doctrines of the Gospel and the churches. The brethren who arranged this course of study and balanced it are to be congratulated on their splendid judgment. This is a strong feature of these schools.

Another strong feature of these schools lies in the fact of the actual need among us for the very things included in this course of study. The course might be a strong one, but if there was not actual need, the prescription would be a useless one. But the facts easily obtainable in all parts of our state show that our workers really need to have the prescription filled and take the medicine. This is true in the cities and the country districts. However, in the country districts there are great and good men, men to whom all honor is due, who have not been fortunate enough to attend our denominational schools where these subjects are taught. Doubtless circumstances ever which they had no control prevented this, but they know with the advantages offered in these winter schools their usefulness can and will be enlarged. Not only do they know this, but the truly great thing about them is they are taking advantage of this opportunity for help.

There are many other points of great value in these schools, but I shall not mention them. However, I must say they will serve a good purpose in removing misunderstandings, with reference to our denomination's program. Practically all objections grow out of minor misunderstandings, and in the course of the informal conferences held in connection with these schools these are removed and our forces happily united and strongly organized for real work for the Lord. These schools can and are touching people we cannot touch in the Convention, Associations or anywhere else, and they are "key men" in the Lord's work.

Hence I believe these schools will tell materially on the work of Baptists in Mississippi, because they are teaching the very best method of organizing our forces and managing our church business, together with the meaning and sacred trust of "the faith once for all delivered to the saints." I shall strongly emphasize their importance to our coast churches and workers.

D. W. BOSDELL.

Pascagoula, Miss.

"THE BAPTISM OF THE SPIRIT."

(By T. A. J. Beasley.)

I have read with great interest and much profit Bro. Wesson's article entitled, "Acts One: Five," in the January 17th issue of the Record; and his article entitled, "Filled With The Holy Ghost," in the January 16th issue of The Baptist Builder. I have headed my article, "The Baptism of the Spirit," solely to call your attention to the fact that the expression is not found in the Bible. It so often happens that the alteration of a little word tends to alter the sense and to mislead the mind. My subject is, "The Baptism in the Spirit." I do not hesitate to say that this phrase is Scriptural. I shall quote from the American Standard Edition of the Bible. This translation was made by thirteen

scholars, who were chosen for their scholarship irrespective of Creed. Among them were three Episcopalians, three Congregationalists, three Presbyterians, one Unitarian, one Quaker, one Methodist, and one Baptist. The Baptist died before the translation was completed, hence there can be no plea that it is a Baptist translation. It is, perhaps, the best of all translations, and is not as violently opposed as was the King James translation when it first appeared. The phrase, "The Baptism in the Spirit" must be studied from two standpoints.

1. First, from the Doctrinal standpoint. It will be found to occur six times in the New Testament. "He (Jesus) shall baptize you in the Holy Spirit and in fire"—Matt. 3:11. "He (Jesus) shall baptize you in the Holy Spirit"—Mark 1:18. "He (Jesus) shall baptize you in the Holy Spirit and in fire"—Luke 3:16. "The same is He (Jesus) that baptizeth in the Holy Spirit"—John 1:33. These are the narrations of the four writers of the Gospels of the same fact. I call your attention to the fact that it is not a prediction of a PHASE of blessing, but of a great foundation FACT which should be fully amplified and understood as time passed along. The two remaining Scriptures are Acts 1:5 "But He (Jesus) shall baptize you in the Holy Spirit not many days hence," and Acts 11:16 "But ye shall be baptized in the Holy Spirit." In the first passage Christ is referring to John's testimony, and in the second passage, Peter is quoting the words of our Lord as given in Acts one and five, and proves that they had been illustrated with the Jews on the day of Pentecost, and with the Gentiles of the household of Cornelius. The nearest phrase to the above is the one used by Paul in 1 Cor. 12:13—"For by one Spirit are we all baptized into one body, and have all been made to drink of that one Spirit." The expression, "For by one Spirit," certainly does not mean that the Spirit did the baptizing, for the Spirit never did baptize any one. It must, therefore, mean "In one Spirit." Two great facts are noted in this passage. First, baptized into one body in the Spirit; Second, the Spirit in us. These two facts occurred at the same time. They are put in the past tense, as something that has already occurred with the believer. The Corinthians were far from being what they ought to be, and Paul does not exhort them to lay hold of a blessing never before received, but he does exhort them to remember what they WERE in Christ, and then to come up to that great truth EXPERIMENTALLY.

In 1 Cor. 10:12 we have, "I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea and were baptized unto (or into) Moses in the cloud and in the sea." Behind them lay redemption through blood, deliverance from the bondage of Egypt. Moses led them through the sea, a type of death to the past life, and brought them under the blessed guidance and protection of the cloud, a symbol of the Holy Spirit. It was not a phase of blessing to some, but ALL partook of it. How few of them, however, realized the great blessing that had come to them, and enjoyed that blessing EXPERIMENTALLY.

(Continued on Page Seven.)

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EDITORIAL.

WILL SHAKE THE HEAVENS

The war has produced among other things a large crop of prophets, (notice how the word is spelled.) This is not unnatural for men's minds are agitated more than for many generations and they are seeking to interpret events and are reaching out after the unknown and uncertain future. But as in the troublous days of Jeremiah, many of them are unripe prophets whose messages are pulled green. For a while people listened with interest to any effort to interpret the times as being in some way an effort to make known the will of God, but more recently they have grown impatient of those who undertook to declare more than they knew.

This brief article is not an effort to guess at the future about which we have no certain personal knowledge, but a call to consider the word of God in the light of present day cataclysms. The quotation is one made in the twelfth chapter of Hebrews from Haggai, a prophet of the restoration period. The original and the quotation were both written in a time of dissolution of old orders and a reconstitution of the world in which they lived. In one case the reconstruction was going on under the Medes; in the other the Romans had remade the map of the world and were beginning to feel the pains of dissolution. It is worthy of remembrance that while outward force seemed to be the instrument used in destroying and remaking the world, there were moral causes behind it all and spiritual forces active all the way through.

It is the development of this fact that gives the prophets message its point and power, "I will shake the heavens." Just as a child's conscience is quickened and moral sense may be improved by physical correction; so the world's standards of judgment and conceptions of righteousness may need to be reformed by physical violence. The ideas that control men's minds and shape their characters must at some time be overthrown and replaced by those which are correct and in accord with the will of God. It is harder to dislodge an idea than it is to raze a fort. It is easier to obliterate the Belgian fortress than to subdue the spirit of the people. It is easier to level the walls of Louvain or the cathedral

of Rheims than to alter the traditions and customs and aspirations of a conquered people. The business and homes of people in the South were destroyed in the sixties, but their spirit rose over it all in the seventies.

But there are times when the deepest and innermost affections of people must undergo change; their very conception of life, of duty, of honor, of religion, of God and the hereafter must give way to a changing order, a truer and better idea and standard. This is more than shaking the earth; it is shaking the heavens. It is such a time that we have now come to, which fulfills the word of God through Haggai: "Yet once, it is a little while and I will shake the heavens and the earth and the sea, and the dry land; and I will shake all nations." An earthquake is a fearful experience, that terrifies men and animals, making them feel their utter helplessness. But this is more, it is the shaking of everything above, beneath and about us. Their spirits and minds as well as their bodies experience the shock, and the daily papers are the seismographs which register constantly the changes that the world is undergoing. No wonder that men faint from fear and grow sick in heart and mind from the upheaval and uncertainty. But the indications are that the end is not yet, but much more is to follow.

But we would miss the message of the prophet if we despaired in the midst of all this, if we did not rather take comfort and hope in it all. For when he says, "I will shake all nations," he follows it immediately with, "And the precious things of all nations shall come, and I'll fill this house with glory, saith Jehovah of Hosts." The shaking up of kingdoms and religions and institutions and ideas is a preparation for the enlargement of the kingdom of God and the greater glory of His name. Falsehood must be destroyed that truth may come into its own. God is making a way for Himself into the world. He has making a way for Himself into the minds and hearts of men. Our God is marching on. His promise is, "The latter glory of this house shall be greater than the former, saith Jehovah of Hosts; and in this place will I give peace." It was about such an occasion as this that Jesus comforted His disciples by saying, "Life up your heads, because your redemption draweth nigh."

I WILL PURGE AWAY THY DROSS.

What man among us has not wondered at some time whether there would be any residuum of true righteousness or of unselfish service left to him if a thorough heart-searching examination were made and the test applied to him and his motives in all that he does. One is conscience smitten and afraid at the thought of it. And yet each must undergo the testing in God's appointed time and way. Some are in special need of it and must like the apostles be turned over to Satan that he may sift them as wheat. The few days accompanying his crucifixion made a severe test of what was really in them, greatly reducing their number and diminishing their size. This was described as the work of Christ. His fan is in His hand and He will thoroughly cleanse His threshing floor, gathering the wheat into the

garner and the chaff shall be burned up with unquenchable fire. This was in accord also with Malachi's prediction of the coming of the Messiah: "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver." This was introduced with the question, "Who may abide the day of His coming? and who shall stand when He appear-eth?"

Our churches need to be purged and each individual Christian must have the dross removed. It is painful to see how much of earthliness is mixed up in our lives. Men's minds are sodden with material things. Their spirits are sluggish and dull. There is so little of lustre in our faith, so little buoyancy in our very efforts to serve God, so little of the quick, vibrant note in our messages. The men you meet on the street and in the shops are spiritually sluggish and heavy. They respond slowly to the voice of God's messenger, and many of them on Sunday are found looking after their business or loitering about the open drug store or railroad station instead of waiting on God in His house. You may say this is pessimistic; but one thing is sure, you won't say that it isn't true. If ever a people needed purging, it is our generation. The flesh must be mortified that the spirit may have a chance.

Here is God's promise and God's warning, for His word is often both: "I will purge away thy dross." God does not purpose that we shall remain carnal and earthly. The end is much to be desired but the process is painful. We are probably entering upon an era of painful purging from our sodden earthliness. Men will learn to put new values on spiritual possessions and experiences. Their lusts and appetites will cease to be their masters. Our business will not engross us but the Lord's business will get a new grip on our hearts and command our time and our money. If the first man was of the earth earthy, the second is the Lord from Heaven, and if we have borne the image of the earthy, we shall bear the image of the heavenly. God is not simply purging out the nations in this dreadful era through which we are passing but He is likewise giving attention to the individual.

This same prophet who said, "I will purge away thy dross, said later, 'who among us shall dwell with the decouring fire? Who among us shall dwell with everlasting burnings?' Don't imagine he is talking about the fires of hell. Quite the contrary; he is speaking of the purifying presence of God, for he answers his own question with the answer, 'He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, and shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.—Thine eyes shall see the king in his beauty. Out of the tribulation only good shall come to those who will it so by letting God have His way with them.

The Third Annual Training School for B. Y. P. U. Workers under the auspices of the Crescent City B. Y. P. U. will be held at the Central Baptist Church, New Orleans, February 3-8. The faculty includes Mr. Arthur Flake, Mr. T. W. Talkington and Mrs. Bradford Hearn, and the pastors in the city.

LUKE 19:41, 42.

(E. L. Wesson.)

"When He was come near, He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

This is, as I see it, one of the saddest incidents in the entire life of Jesus. A weeping Lord over a doomed city is a sad sight. The special reason for His weeping was their doom, seen by Him but not seen by them. Speaking reverently, this is a picture of Divine helplessness overwhelmed by Divine and human pity. Jesus, the Divine one, knew the condition and impending doom of the chosen city, and of His own people as a nation, yet, though all powerful, He could not deliver them. Not that He lacked power to deliver, but that His power could not act in their behalf because of their rebellion against God-given truth and revelation. The people, as a nation, had rejected Him as their Lord and Christ, therefore He could not deliver them from their impending doom without nullifying the Divine law against rebellion and unbelief. His heart yearned for them. His very spirit longed to deliver them, but they "would not," therefore He could not without doing violence to the human will.

Their rejection of Him was of their own will, and to deliver them with that rebellious will persisting in rebellion and unbelief would have been coercion, and God is forever against coercive power in dealing with mankind. God made man to consider and act for himself under intellectual and spiritual influences and dealt with him thus in the very beginning. When God said to the first man, "Of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," he put man on his own responsibility and left him to act of his own will upon his own judgment in the light of the facts before him. Jesus knowing that, and also knowing that Israel had rejected God's provision for their deliverance and preservation was helpless before their impending destruction. The blame lay at their own door, but Jesus did not speak one word of censure, but, instead, pitied and lamented their sad condition.

He pitied their ignorance and their blindness, although they had had, "line upon line, and precept upon precept," given to them in the Old Testament Scriptures. He said, "If thou hadst known, even thou, the things that make for thy peace!" How sad! doomed in their ignorance and their blindness for rejecting the truth of God.

The question comes, Why didn't they know? They had the Scriptures. They had teachers of the law and the prophets. And they had now had the Son of God himself, of whom it was said, "never man spake like this man." Why did they not know? There are several answers suggested to this question. The first is:—They had left the study and teaching of the Scriptures to a class of professional men, therefore had not learned the word of God as it was. One of the saddest mistakes that any people can possibly make is to leave others to do the work of studying the word of God for them. They are sure to become ignorant, narrow, one-sided and pre-

judiced. God gave His word to the people and for the people, and, while He ordained that there should be teachers, He never intended that they should take the place of the individual study of His word by the people, nor that the people should take their teachings as infallible. Jesus showed this when He told the people to search the Scriptures for they testified of Him. The second reason for their ignorance was the fact that their teachers had ceased to study the Scriptures and teach them, but studied and taught the doctrines of men, which caused the people not only to become more and more ignorant of God's word but prejudiced against what others might tell them the word said. That was their sad condition, and we are in danger of getting into the same condition. We are leaving too much of the Bible study to men who prepare lessons for us, and accepting their thoughts without individual investigation. This method may not hurt us now, but it may grow into the Catholic idea of letting the priests, the preachers, or somebody else, do all of our thinking about the truth of God. God pity any people in that condition. The ignorance, and the perverted teachings of those whom they had trusted to be their guides, caused them in blindness and prejudice to reject the Son of God. They did not know, though they might have known. They could not see because prejudice had blinded their eyes. No wonder Jesus wept over their doom. Ignorance of truth, joined with prejudice created by misteaching, is so blinding that even the very words of the Son of God himself could not penetrate into their poor blinded minds and hearts.

Ignorance is bad, but ignorance is bliss compared with the condition produced by prejudice caused by misteaching. God pity all who are so affected. Prejudice closed their eyes and hardened their rebellious will; which put a barrier between them and the mighty power of—Jesus and left Him, under the conditions, helpless as a deliverer to weep over their doomed condition. We can learn here a great lesson of pity for the ignorant regardless of the cause of their ignorance. We are often inclined to censure the willful, rebellious sinner; but Jesus pitied him. He attributed unbelief and rebellion to blindness instead of to a willful desire to go against the known will of God.

We need to learn to look upon the most vile and rebellious sinners as blinded by ignorance of the realities of true religion, or by prejudice against truth because of misteaching or preconceived error. No man who really knows what real Christianity is wants to reject it; but a misconception of what it is, a misconception resulting from misteaching, transforming power that comes through faith in Christ to save, creates a prejudice, which added to the natural spirit of self-will, causes rejection of Christ and resistance of God's eternal truth.

That is the condition of many of the lost today. They are blind and don't know it. They are doomed and don't realize it. They are rebelling against God and think that they are resisting error. There is a condition that needs to be pitied. O for power to be like Jesus and so realize their actual condition as to weep over them in the spirit of deepest

pity. I find no place to blame the dead for being dead, nor the lost for being lost, nor the blind for being blind. God help us to pity, and if possible help them to see, and to turn and live.

The editors and publishers of Baptist papers are now importuned to send the papers to the boys in the camps. Of course, we should be glad to go the limit in giving, but are the editors expected to think more of the boys than their folks at home.

PROHIBITION IN MISSISSIPPI

— or —

ANTI-LIQUOR LEGISLATION FROM TERRITORIAL DAYS, WITH ITS RESULTS IN THE COUNTIES.

By Rev. T. J. Bailey, D. D.,

Superintendent of the
Anti-Saloon League of Mississippi

THIS BOOK contains about 250 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots.

The work of the Woman's Christian Temperance Union, though belonging more particularly to the sphere of temperance than prohibition, is accorded considerable space in this book. The present superstructure of prohibition would not have been possible without the splendid substructure of temperance sentiment laid by our good women in their W. C. T. U. work in the last forty years.

The main facts in this book are taken first-hand from state documents of various kinds found in the State Library. These have been supplemented by many facts derived from other sources and verified in a satisfactory way.

It comprises two parts. Part I deals with general prohibition legislation in Mississippi in chronological order. Part II deals with its results in the several counties alphabetically and topically. The book will be mailed, postage prepaid, for \$1.25 cash.

ORDER FROM
The Baptist Record Book Store
Jackson, Mississippi

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Whew! ain't this weather?

Our preacher schools were seriously injured by the blizzard.

We regret very much that the weather conditions made it necessary to cancel several of the schools and also cut the attendance of the others down materially, yet we feel that some good was accomplished and we shall go on with this plan feeling that the weather will not always be had.

We are sending out to each church, through its clerk, the apportionment suggested for it by our Board. If any church fails to get its apportionment we would appreciate it if the clerk would write us a letter calling our attention to the oversight.

The Spirit of Co-Operation.

Co-operation means doing things together. It is team work, and when applied to Baptist affairs means that the Baptists map out for themselves a program in kingdom service and then carry out that program as definitely and positively as a football team carries out its program on the field. We have in Mississippi a program. There are certain definite things given us to do, and co-operation means that every pastor and every church in the state assumes its proportionate part of that program.

This is the day of co-operation. Business men have recognized this fact for some years and have been launching their enterprises on that basis. The government now recognizes it and is calling upon the people of the republic to co-operate in the prosecution of the war. The allies have come to recognize that if they defeat the central powers there must be the closest co-operation and hence they have formed a general war council in order to secure this necessary co-operation. The world is being trained in the spirit and practice of co-operation and when this war is over two things at least have been accomplished: (1) Democracy made worldwide; (2) co-operation made the basis of national life. In democracy we have the rights of the individual recognized and protected; and in co-operation we have the subordination of the individual to the common good.

In religious work this spirit of co-operation ought to find its best support. If there is any place in the world where we can work together it is in the kingdom of God. If there is anything for which we ought to work together it is the world's salvation. The putting on of our Budget in Mississippi is a kingdom enterprise and it is earnestly hoped that every pastor and church will assume its part in this task, will take the suggestion made by the Board and do its dead-level best to raise the amount asked of it.

The Budget Apportionment.

I want to call attention again to the basis

on which we figured the apportionment for the churches. To do this it will be necessary to go over the whole field briefly.

1. The Apportionment Itself.

It is, of course, understood that this is simply an effort to equitably distribute the budget as fixed by the Convention at Brookhaven. In that Convention the Baptists of the state agreed to lay out their work for the year on a basis of one hundred and seventy-six thousand dollars (\$176,000.00) which was to be distributed as follows:

State Missions	\$ 40,000
Home Missions	31,680.00
Foreign Missions	40,480.00
Ministerial Relief	2,640.00
Orphanage	19,360.00
Hospitals	10,560.00
Christian Education	30,800.00

Total \$176,000.00

Under the provisions of our five year program, adopted by the convention at Columbus, our Board is charged with the responsibility of putting this budget into operation, that is, apportioning it to the associations and churches and bringing the suggested apportionment to the attention of the churches for their consideration and adoption. Our Board has adopted an apportionment which provides for the budget and this suggested apportionment we are now bringing to the attention of the churches for their adoption.

2. The Amounts Fixed.

The total amounts of the apportionment as fixed for the individual churches is larger than the churches have been accustomed to giving. The reason for this is evident when we bear in mind that the Convention added to our apportionment Christian Education and Hospitals, two objects that we have not been giving to heretofore. If you will look over the apportionment list you will find that for State, Home and Foreign Missions the apportionments are not materially increased over what the churches gave last year for these amounts. In fact, the apportionments for these causes are about the same as the amounts given by the churches last year. Christian Education and Hospitals adds thirty-six per cent to the budget. We are instructed to include them.

We have no recourse but to do as instructed. So if the apportionments seem larger remember that the Convention is responsible for whatever enlargement there is.

3. The Basis of the Apportionments.

In making out these apportionments we took missions State, Home, Foreign, as the basis. These three objects together constitute sixty-four per cent of the budget. We then got an average of the gifts of the churches for the past three years for these objects. This average we took as sixty-four per cent of the total apportionment and, adding thirty-six per cent, we had the whole apportionment. This we distributed among

the various objects as the convention instructed.

From this it is evident the apportionments had to be increased or else our mission interests would not be taken care of. Now the churches that put on the budget should see to it that they do not give less to missions than they have been giving. Unless this is done missions will suffer.

4. Suggestions to Pastors.

We have this suggestion to make to the pastors. Do not look at the budget and say that it cannot be raised, but look it over and then pray God to open the hearts of your people so that they will raise it and more. It is not an impossible budget. There is not a church in the state which cannot raise the amount apportioned to it and that without hurting any member. Yea, there is not a church in the state which cannot raise the apportionment to it and be blessed by the effort. So bring the matter to your church and urge upon it the necessity of doing its part. Let no suggestion of failure escape your lips. Let no murmur of complaint about the size of the apportionment be heard from you. Do not accuse any one for laying on extraordinary burdens for the convention did it. But in the spirit of the Master, put your best into it and swing your church into hearty co-operation in the denominational work.

The matter rests with the pastors. Any pastor who has the confidence of his church can get them to raise the amount asked, and any church in the state which tries hard enough and in the right way can raise the amount asked of it.

The cause of our Master demands the effort. We are looking to the pastors and leading laymen of the state to make this program go. Let us give our best to our Lord.

THE BUDGET AND THE COUNTRY CHURCH.

(By T. J. Moore, Enlistment Supt.)

The greatest asset of the Baptist denomination in its country churches. Eighty per cent of our Baptist constituency live in the country. Most of our great leaders have come up from the country churches. The solution of the problem of the country church is the solution of all the denominational problems. The problem of the country church is largely the financial problem. That is the pivot point upon which the development of the country church must turn.

The Budget System.

The One Treasury Single Budget Financial System, when properly installed and followed up, will solve the financial problem in the country churches. Many of the country churches are now successfully using the system and are delighted with it.

First Essential.

In putting the system into operation, the first essential is a thorough understanding and a hearty endorsement of the plan by the pastor. When the people can be convinced that the pastor fully understands a proposition, and has unbounded faith in it himself, they will readily follow him in its adoption.

Second Essential.

Get the deacons behind the plan. The pastor should call his deacons into conference,

together with others who are interested and fully explain the plan to them, allowing all freedom in asking and answering questions. Let these become convinced of the wisdom and need of the plan. At this conference a suggestive budget might be agreed upon, covering the needs of the church for the ensuing year for home expenses, and also what the church should give for denominational objects. If possible, every church should give for denominational objects no less than the apportionment suggested by the Convention Board.

Third Essential.

Let the deacons at this conference authorize the pastor to take the matter before the church and fully explain it in a public discourse. Some of the brethren might also be asked to explain details of the plan to the congregation. Then the suggestive budget should be presented to the church in conference for endorsement or adoption. The budget should be explained item by item, and a definite ratio fixed as between the amount to be used for home expenses and the amount to be devoted to denominational support.

Fourth Essential.

The every-member canvass. After the budget has been adopted, arrange for an every member canvass for pledges from the membership to cover or guarantee the whole budget. (1) Divide the territory of the church into two, three or four sections, and appoint a committee of two men to each section to make the canvass. While this is the best way, as a rule, to solicit the pledges, yet in some cases it might be wise for just the church treasurer and some suitable brother as a helper to make the entire canvass. In extreme cases, the pastor and some consecrated layman from the church might make the entire canvass. In either case the pledges are absolutely necessary to the successful operation of the plan. (2) The canvass must be made at a set time, and the work done promptly and thoroughly. Sunday afternoon is often a good time, especially when the members are not too badly scattered. (3) A report of the canvass must be made to the church, each committee making its own report.

Fifth Essential.

Proper equipment. (1) Pledge cards should be provided on which each member makes his or her personal pledge. Every member is expected to make a pledge. (2) A package of contribution envelopes must be placed in the hands of each member, through which to make his regular payments on pledges. The package contains one serially numbered, calendar dated for every regular preaching Sunday of the church. (3) A treasurer's record book. (4) A small black board upon which to place, and allow to remain through the month, the total amount received and the total amount paid out each month.

Sixth Essential.

A good church treasurer. His duties: (1) To keep on a suitable record book an accurate account of the pledge and payments of each member. (2) He is to pay out all funds as directed by the church, and according to the ratio fixed in the budget, keep receipts or vouchers for all money paid out. (3) He is to make monthly remittances to the Con-

vention Board office of all denominational funds received. (4) He is to make monthly reports to the church of all money passing through his hands. (5) He is to send reminder cards to all delinquents during the week following each monthly conference. Much depends on the church treasurer as to the successful operation of the plan.

Seventh Essential.

Proper follow-up work. The deacons should go over the treasurer's books, with the help of the treasurer, at the end of every three months and carefully note all those who are behind with their payments. Each delinquent should then be seen in person by one or more of the deacons, for by the committee who secured his pledge. A confidential explanation should be sought from each delinquent, and each case adjusted on its own merits. No account should fall behind without just reason. Too much stress cannot be laid upon the importance of following up the work thoroughly. The Lord's business demands business-like handling. Habitual delinquency will destroy the efficiency of the whole system. The whole plan looks towards doing the Lord's business on a cash basis—putting the money where it is needed when it is needed.

"THE BAPTISM OF THE SPIRIT."

(Continued from Page Three.)

MENTALLY. They were baptized into a wondrous position of blessing, without following on to possess all that it should mean to them experimentally. Gal. 3:27 "As many as were baptized into Christ, did put on Christ." Rom. 6:3. "All who were baptized into Christ Jesus were baptized into His death. We were buried, therefore, with Him through baptism into death." The outward act of baptism showed what had already taken place in the soul. Christ regenerates the soul by the direct operation of the Holy Spirit. Christ takes away sin that He may give the Spirit in its place. Where sin reigned, now the Spirit is to rule, encompass, surround, immerse. It seems to me from the foregoing facts that the phrase, "Baptism in the Spirit," covers the whole work of the Spirit from the beginning to the end of the believer's life. In Eph. 1, 2 and 3, the apostle states what the believer HAS in Christ, and the experimental side is to KNOW what we have in Christ.

This, many of us through ignorance and unbelief do not realize. When we see one appropriating experimentally what he already has, we think him the possessor of some NEW blessing.

In another article we will consider this phase from the experimental side.

THE INSUFFICIENCY OF SECULAR EDUCATION.

One compensating benefit of the present world war, with its innumerable and indescribable evils, is the bringing to view of a fundamental defect in the work of education. Hitherto educational work has proceeded too much on the assumption that its function is concerned mainly with the cultivation and development of the mental faculties to the neglect or subordination of the

moral nature. Attention has been given primarily to THE MIND while what is emphasized in the Scriptures as THE HEART has been relegated to a secondary place. This is a fatal misplacement of emphasis—a perversion of the order of the Creator who created man in His own image and in doing so made his moral nature the crown of his being. A man with his moral faculties well developed is of infinitely more worth to the world than one with the most colossal intellectual powers linked with a low moral nature; and such a man would better not have been educated at all. His education only makes him a more potent instrument of evil.

Germany points an instructive object lesson of this fundamental educational defect. With all of its boasted superiority in advanced education Germany is today essentially a barbarous nation. Its conduct of the present war is a series of monstrous barbarities that "have linked the name of Germany with eternal infamy." Educators, the world over, need to see more clearly that this paramount function of education is the FORMATION OF CHARACTER and that if mankind is to be reformed the foundation of character must be laid in the education of youth while it is plastic and before its habits and ideals are fixed.

R. M. LEAVELL.

TO SOUTHERN BAPTISTS.

The Chairman of the Executive Committee of the Southern Baptist Convention, together with Committeemen S. M. Brown and J. C. Staley were in Hot Springs, Ark., this week and made final arrangements for the meeting of the Southern Baptist Convention in that city next May.

The sessions of the convention will be held in a large Tabernacle located right in the heart of the city within three blocks of practically all of the large hotels.

The Eastman Hotel with a capacity to entertain about nine hundred people, will be turned over to the committee for the exclusive use of Southern Baptists at rates of \$1 per day to \$3.50 per day with a guarantee to furnish rooms for not less than two hundred delegates at the minimum rate of \$1.00 per day and not less than three hundred more at the rate of \$1.50 per day.

The other large hotels have made extremely low rates, some of them even lower than rates above quoted, with the guarantee to entertain a definite number of messengers at the minimum rate.

The committee believes this to be the best arrangements ever made for a session of the Southern Baptist Convention, and we indulge the hope that Southern Baptists will begin now to arrange to go in large numbers to the next meeting of the convention in May, 1919.

M. H. WOLFE, Chairman,
Executive Committee, Southern Baptist Convention.

The young people will welcome the B. Y. P. U. department which will now be conducted weekly in the Record by Mr. Auber J. Wilds, of Oxford, our new secretary of the State B. Y. P. U. It will be helpful to the unions and every union in the state should keep in touch with him through the Record.

Mississippi Woman's Missionary Union Page

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 MISS M. M. L. KEY, Cor. Sec. Treas. Jackson
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All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

Be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable will of God.—Rom. 12, 2.

"Life's length is not measured by its years, but its yearnings; its prayers, its measure of unity with God and conformity to His purpose. Our life is long if it reaches the goal God meant for it."—Pierson.

We have entered upon "Home Mission" quarter. Let us suggest that the leader of each local society lay definite plans in the very beginning of the quarter for the enlistment of every woman in her church.

The supreme object of every Missionary Society organization should be to interest those not interested in missions, and to increase the interest of those already enlisted. Yet there are scores of societies who did not add a single name to the roll of those already converted to the missionary cause. This deplorable state of affairs is largely due to the fact that few missionary workers put forth individual effort for those not interested in missions. Believers in Christ are not as a rule, won en masse; neither are believers in missions. Christians frequently keep prayer lists of those they hope to win to Christ. Missionary workers would do well to keep similar lists of those they hope to interest in missions.

In your study of Home Missions this month, the Home Mission Catechism will be of much value to you, for this write to the Home Mission Board, Healey Building, Atlanta, Georgia. They will also furnish you with leaflets on the different departments of the work.

Have you read "Holding the Ropes," by Belle M. Brain? Read it W. M. S. president and then organize a study class in your society.

The hope of the future is in our children. Let us keep a good live Sunbeam Society running in our church. There is not another as important organization in our work. Eliza Agnew's purpose to become a missionary was formed at school in New York City, when but eight years old. The impressions made during the formative period of childhood may lie dormant for many years it will at last spring up and bear abundant fruit.

The newest work in the Home Missions is the religious work in the camps where hundreds and thousands of soldiers are in training. It has been estimated that there are 200,000 boys from Baptist homes in the camps in the South. This fact was a clear call to our Home Mission Board and has been

prayerfully answered. Let the prayer of the Union be back of this effort, "Royal Service."

We have four memorials to the Church Building and Loan Fund, but cannot be satisfied with this number. Mississippi is falling a bit behind some of the states in this respect. Let us not fall behind in anything that means progress in the Kingdom.

Let me say right here, I have some good news for you. Our dear Miss Mallory will spend a week in Mississippi, from 21st to the 28th of February. Together with Mrs. C. C. Longest she will make a tour of the state in the interest of this splendid object. Next week we will print a list of those who have a memorial and it will be interesting to watch the list grow. It will grow we know that.

The March Week of Prayer literature is being sent out to the societies. Let nothing keep you from observing this week of prayer. Of all the forces God has placed at our disposal for winning the world to Christ the greatest is that of prayer. "More things are wrought by prayer than the world dreams of," but for lack of it the progress of the Kingdom has been retarded.

I would like to call especial attention to the paragraph on this page by our secretary, Miss Lackey, regarding the falling off of subscriptions to "Royal Service." This magazine is most valuable, in fact no missionary society should be satisfied until every member is a subscriber.

ROYAL SERVICE.

Beloved, are you a subscriber to Royal Service? Is every member of your society a subscriber? If not, will you see to it at once that subscriptions are made to the magazine?

Listen to what our Mrs. Mimmo says in regard to it:

"I am aware that war conditions have affected all branches of industrial work except those making ammunition and clothing for our Army and Navy. As serious as is the condition caused by war, should not this be an added reason for our standing by our guns and using the ammunition furnished by Royal Service?"

"The Christian world agrees that this is pre-emminently the time for supreme effort along all religious lines. As God is dealing with us in an unusual way we must meet the test and assume our war responsibilities for missions with a high spirit, not neglecting the other much-needed war work.

"All this means that I am come to you for help and suggestions that we may hold our magazine up to its highest point in efficiency and subscriptions. The non-Christian world is watching missionary endeavor; failure now would mean a crippled machinery for the wonderful achievements awaiting us after the war."

Will not each sister who reads this message constitute herself a committee of one to look after subscriptions. Not only in her society but in her church and in her community? Let us see to it that Mississippi does not fall behind but rather makes a great leap forward in the number of her subscriptions to Royal Service.

M. M. LACKEY.

"Praise God from whom all blessings flow."

Traylor, my heart is too full to try to express my appreciation of the piano—Oh! but you know—

When your letter came I was out but when I came in, it was the first thing to meet my eyes.

I was so overcome by the first paragraph that I almost forgot it had an end. I rushed madly into the Kindergarten to tell the news to the Japanese teachers, but when I got in I found it rather difficult to make my voice sound. By this time my heart had enlarged to such an extent that my tongue seemed out of commission. Finally, I made them understand that the piano was coming.

Traylor, you can't realize what a joy reigns in our hearts. Isn't God good to us? How can we ever doubt Him? I wished for you that we might have a season of prayer and thanksgiving together.

Was this your first visit to Greenwood? I think they are the dearest people ever. But Traylor I am made to feel very little when I realize what these people are doing that these little children may learn of Jesus. Of course, you know I was never noted for my brilliancy, but then God can use the weak vessels and I know He has a work for me to do here. My daily prayer is for a closer walk with Him that I may better do His work.

This has been the happiest Christmas of my life, I believe. I have realized as never before the meaning of Christmas. God has been so near to me these blessed Christmas days.

I have only had six Christmas trees or parties. All but one, the programs were two and one half to three hours long. The ground is covered with snow and still freezing and snowing. A truly white Christmas we have had. Nearly all of the places, I had to sit on the floor, but I don't know but that is what has saved my life. You see when I sit on my feet, it keeps them from freezing even though they do go sound asleep and I have to make several efforts to stand. I have one more tree tonight and that lets me out for this year. You see I had to have one for each Sunday School and the Kindergarten. I am well pleased with them all. The children have done unusually well I think.

Traylor, I wonder if some of your Sunbeams or Young People would not like to send us some Christmas tree decorations, that stencil stuff you know. This is rather early to speak for Christmas things for another year but it takes time you know.

Now don't you know how much I would like to have heard you and Mary Nothington singing at the convention. But most of all I would like to have had the pleasure of staying with you that night. Just think what would I do if I could see one of your—Pshaw! Just for that, I have some lovely friends over here that I know you would be pleased to know.

Now just remember I am very happy, and you have added greatly to my joy.

Write me as often as you can, I enjoy your dear letters. Much love to Aunt Marg.

Devotedly,

C. HOOKER CHILES.

B. Y. P. U. DEPARTMENT

Honor Roll.

Session Unions—South Side, Meridian.

Junior Unions—First, Tupelo.

This means that there is only one senior and one junior B. Y. P. U. reported as qualified for A-1 rating for the quarter ending December 31st, 1917.

Now there is something wrong; either you did not reach the A-1 standard or you failed to report it. Which was it? In either case it looks bad; don't you think? It is harder to reach the standard than it is to report, and if it is worth striving for it is worth telling about, so let's all get in on the next Honor Roll.

Sunday Schol and B. Y. P. U. convention March 12-14.

We call attention to several changes in the Standard of Excellence; a copy of the new standard of excellence will appear in our column next week. You ought to have a wall size copy on your wall with stars or seals indicating the points you have reached; it will give you something definite to work towards. I will be glad to furnish you with one, they are free. Get it, check up and see why you are not A-1.

Sunday Schol and B. Y. P. U. Convention, Kasciusko, March 12-14.

Our goal for 1918—Fifty A-1 unions for Mississippi. Will you be one of the fifty? You will if you say you will.

Sunday Schol and B. Y. P. U. Convention, Kasciusko, March 12-14.

A letter from Brother J. D. Ray, pastor of Starkville Baptist church, says in part: "We are planning our B. Y. P. U. Institute for October 13th and week following. Please consider yourself engaged for the work." That institute will be a success for three reasons. (1) The pastor is interested in his young people. (2) He is interested to the point of planning for his young people. (3) He is planning far enough ahead to make possible the execution of his plans.

Sunday Schol and B. Y. P. U. Convention, Kasciusko, March 12-14.

QUESTIONS AND ANSWERS

Question.—We have never taken a study course in our B. Y. P. U. and we want to, for that is one of the points in the Standard of Excellence, and we want to bring our B. Y. P. U. up to the standard, if we can. Please tell us what book to study and where we can get the books. Also suggest who should teach the book.

Answer.—(1) By all means "The new B. Y. P. U. Manual" is the book for you to take, it will not only serve to meet a requirement in the "Standard of Excellence," but being a book of methods it will be invaluable to you in your effort to reach the standard. (2) Books may be had either from Auber J. Wilds, Oxford, Miss., or Baptist Sunday School Board, Nashville, Tenn., postpaid on receipt of price, 50 cents each. (3) Your pastor would probably be the best, if he isn't available some one who has had some experience in

teaching, if no one with experience can be secured, anyone of the active members of the B. Y. P. U. who is willing to study hard and make the class worth while. Why not the chairman of the instruction committee? When book is completed, take the test and mail the names with grades into your state superintendent and receive study course certificates for the work.

Question.—Where is the Sunday School and B. Y. P. U. Convention going to be this year, and when?

Answer.—Kasciusko, March 12-14.

INCIDENTS IN THE CONQUEST OF NEW YORK CITY.

"Leather."

"Why is your name Leather?" asked the missionary of this small boy. "Cause I'm tough," was the prompt answer; "when my father knocks me over the head with a stick I don't cry. I'm tough, so they call me Leather."

Leather's first winter in Sunday school was a trying experience for the missionary. His chief delight was in shooting putty balls around the room with his putty shooter. The missionary placed it upon her desk. During the Lord's Prayer when her head was bowed, she heard him tiptoeing to the front where he quickly snatched his precious shooter and made for the door.

One day he was interested in the story of the commander who ordered his tent left standing, when the time came for the soldiers to strike tents, because a bird had built a nest on the top. He said he would send a soldier back for the tent after the baby birds were hatched. This moved Leather to tell the story of George Washington, which he ended in this way: And George said, "No, I didn't cut down the cherry tree."

Calling on Leather one day, the missionary heard a strange sound in one corner of the hallway and discovered a large Cream of Wheat box behind which Leather and his chum were hiding. She joined them in their play and had a good talk with them, leading up to truth-telling—for Leather always seemed to enjoy telling untruths. The next Sunday Leather told his teacher that "Miss Balty like de fruit." She could not understand him until his older brother explained, "He means she like the trut" (truth).

Leather told the story of Jesus healing the man let down through the roof. He ended the story this way: "In the night, a big, black cloud came up in the sky, and then the rain came hard and went through the roof and everything got all wet."

Leather sits on the front seat in the Sunday school, always much absorbed in the singing. With all his little heart he sings:

Shining, shining, through the darkest night;
Shining, shining, ever clear and bright
To the loving Father we belong,
And we bring him praises in our happy song."

Will all who read this story pray for the missionaries who teach Leather and all little boys like him?

WANTED 15,000 YOUNG MEN AND WOMEN

The Government has enlisted the aid of Draughon's College in securing 10,000 stenographers and thousands of other office assistants, making so to speak, DRAUGHON'S a recruiting and training station for Government office assistants.

Miss Gilley, on recently completing, BY MAIL, Draughon's Bookkeeping—an eight-weeks' course—received the following telegram from the Government:

(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, \$1,000.00 a year. Report 234 Treasury Bldg. ROPER, Commissioner.

Another Telegram

Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, \$1,100.00 a year, Surgeon-General, War Department. Report room 506 Mills building. NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending.

By the Draughon method of instruction—the method indorsed by business men—the necessary training can be taken BY MAIL just as well as at college, and at about one-sixth the cost. For rates on course BY MAIL or AT COLLEGE, write

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sending almost DAILY to Draughon students, offering them \$1,000.00 to \$1,200.00 a year to begin on. If you prefer a position with a business concern, Draughon will guarantee it.

\$300.00 a Month
B. H. WILKINSON, Bookkeeper, Bloom Clothing Co., Lead, S. D., writes: "Draughon's Bookkeeping, which I took by mail, changed my position from clerk, at \$25 a month, to bookkeeper, at \$100.00 a month. Just accepted position with New York concern at \$300.00 a month."

\$5,000.00 a Year
W. O. PARSONS, Mgr., Equitable Life Assurance Society, Rome, Ga., writes: "On completing Draughon's Shorthand by mail, I accepted a position as stenographer, at \$75.00 a month; now making \$5,000.00 a year."

OUT OF DARKNESS INTO LIGHT.

Margaret, aged eight, pale and thin, stepped into the dark, dirty, disordered basement room. In her hand she carried a lighter, a bundle of matches and a bundle of paper. "I had no taper so had to use matches," he explained. This little janitress had been through the house lighting gas and gathering up papers careless tenants had thrown in the halls.

Rose, aged ten, also pale and thin, came in from the street. The mother, unkempt in appearance, was seated upon a broken, dirty couch with her baby. On the floor was a man drunk. A girl of three and a boy of five played about him. Our missionary had called about him. Our missionary had called, taking them with her to Sunday school. The missionary talked earnestly with the mother, who had become careless and indifferent to better things.

She brought her burden for this family to the woman's auxiliary. Special prayer was poured out to God for them. Women added this family to their daily prayer list, also sent bedding and clothing. The work of transformation of human life and that little home began. For days the missionary worked with the mother, cleaning walls, floors and closets. The rooms began to look homelike. Sheets, bedspreads and curtains added a brightness the children had never seen in their home before.

Then the children were scrubbed last of all! Such beautiful little people they proved to be after baths and fresh, clean clothing. Then a heart-to-heart talk with the mother! Tears of regret and gratitude flowed. She asked for a home prayer meeting. The next night the pastor, missionary and members of the church held a service in the language of the parents.

The father, who had been touched by the change in his home and appearance of his family, cleaned up; but it was the sweet service of song and the message from the Word of God which broke his heart and caused him to ask for prayer that his soul might be cleansed from the filth of sin.

SOPHIA.

Five times Sophia tried to come to "the land of the free and the home of the brave." Five times she was turned back because her eyes were sore. America will not receive children who have a contagious eye disease.

The first time Sophia came to America, she was with her parents, brothers and sisters. They were permitted to land, but Sophia was sent back to Hungary to live with her grandmother. Though Sophia was only nine years old, she went to work to earn money so that when here eyes were well she could go to America. She went every day to have her eyes treated and did all she could to hasten the day when she might cross the great ocean again.

Sophia was sixteen years old when she heard the glad, glad news that she was "accepted." Without a word of English to help her, she started out to make her way in the New World, but with a splendid capital—perseverance and cheerfulness. Her first position was in a Hungarian restaurant. She soon learned to know that it was not the best place for her, but what to do she did not know.

One day our Hungarian missionary entered the restaurant and gave her a tract and a card of invitation to attend religious services in the Hungarian language at the Second Avenue church. Sophia accepted the invitation. She had a clear, strong voice, and was soon singing in the choir. She asked for a Bible. She learned to love the Savior and began to tell her friends of his love. It was a happy day when she followed her Lord in Christian baptism.

She left the restaurant and went to live with the missionaries who taught her to speak and read English and taught her American customs and manners of living. It was a delight to her teachers to watch her eagerness to learn.

Of all the good things which came to Sophia in New York City, those which she loves most are her Bible to study and to teach, and her gospel songs to sing for the comfort and help of those who hear her.

Sophia is now seeking to know if it is God's will that she should go to our Training School to prepare for Christian missionary work. Will all who read this story help to reach other girls who come to America, and assist them to a life of Christian usefulness? —Miss Grace Daland, missionary in New York City.

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This combination is especially recommended in cases that are scrofulous, or rheumatic, anemic and nervous, or where the blood is both impure and pale, deficient in iron—one of the most common disease conditions of the present day.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for February 10.

JESUS CHOOSES THE TWELVE.

Mark 3:7-19.

Motto Text—"He appointed twelve, that they might be with Him and that He might send them forth to preach." (Mark 3:14.)

Lesson Connection.—The sixth verse of this chapter is the transition from last lesson to the present lesson. At the close of the Sabbath controversy of last lesson, the Pharisees went out and took counsel with the Herodians—think of it, the Pharisees and Herodians making common cause together! strange bed-fellows—how they might destroy Jesus. While these autogonists, uncongenial comrades (?) consulted together, Jesus withdrew to the seaside, later to the mountain side, the scenes of the present lesson.

It has seemed well to outline this lesson on the place basis rather than on the thought basis.

1. By the Sea. (vs. 7-12.)

The interest of this part of our lesson gather about some incidents that happened here. While the Pharisees fussed and fumed over their defeat in the Sabbath controversy and plotted with their political enemies against Jesus, He drew the crowds away from them to the sea. Jesus withdrew from the city to the sea-side, not because He feared the machinations of the Pharisees and the Herodians, but in order to accommodate Himself to the great multitudes who thronged Him. His ministry to these was hampered by the sulphuric acidity of the Pharisees, as well as by the lack of room in the city for the people to gather about Him. The open air meeting house by the sea-side freed Him, on the one hand, from the immediate influence of conspirators, and afforded Him, on the other hand, spacious room for His ministry to the multitudes.

In this incident of Jesus' sea-side ministry Mark lays emphasis on the cosmopolitan character of the multitude who came to Jesus. The fame of the Mighty Worker the Servant Son of God had spread throughout Galilee and beyond into Judea and Jerusalem to the South: into Idurnea to the south-east; beyond the Jordan to the east; into the regions about Tyre and Sidon to the north. So a vast multitude from all these sections came to Jesus, having heard of the "great things He did." One may picture to himself the various motives which prompted this host to follow Jesus.

Nothing is said of Jesus' having taught the people on this occasion, but gave Himself entirely to healing the afflicted of all kinds of diseases. Mark comments upon one form of disease healed by Him—that of demon-possession. The unclean spirits that possessed men recognized Jesus and confessed Him as the Son of God. But He charged them not to make Him known.

Three facts need special emphasis here. First, demons know Jesus Christ. They believe on Him. Second, He has power over them, what they do—whatever be the form of their activity in human affairs—they do by

His permissive will. Third, though demons recognize Jesus and believe on Him, He refuses their testimony as to His divine Sonship. The Devil is a liar and the father of lies. His slave-demons partake of his lying character. Jesus cares not for such testimony. He wants only the testimony of persons who know from personal experience that He is the Son of God.

II. On the Mountain (vs. 13-19.)

The scene changes. Mark takes us from the sea-side to the mountain. The place is supposed to be two or three miles west of the Sea of Galilee where the incidents of the first part of our lesson occurred. The place has been immortalized by three incidents in the life of Jesus which occurred there—the night of prayer; the choice of the twelve; the Sermon on the Mount recorded in Matt. 5-7. Mark deals only with the choice of the twelve. But because of the bearing of the night of prayer upon the lesson, it is necessary to refer to that incident in a brief way.

1. The night of prayer (Luke 6:12.)

From Mark's record we would conclude that Jesus left the sea-side and went up into the mountain and immediately chose the twelve apostles. But Luke supplies the missing link. Seemingly the multitudes were dismissed at the sea to join Him the next day. They spent the night somewhere. But we do not know how and where the Master spent the night. "He went out into the mountain to pray; and He continued all night in prayer to God." Without argument let it be stated that Jesus needed to pray. The incidents of the past day and the future interests of His Kingdom made prayer necessary on this occasion. In the year and a half of His ministry which had gone before, never had such crowds thronged Him. They came from everywhere by the thousands. Power went out from Him to the crowds as He healed them. Prayer was necessary for new power for the labors of the morrow. Again His ministry to the multitudes had reached such tremendous proportions that special helpers had to be chosen to assist in the work. Prayer was necessary in the choice of these men. Hence the night of prayer to God.

2. The Twelve chosen (vs. 13-19.)

After the night of prayer Jesus called His disciples to Him—not the multitudes, He will come down "on a level place" and speak to them later. Whether more of his disciples than the twelve were present we are not told, but He chose them and named them "Apostles," meaning "those sent away." Three thoughts need emphasis in connection with this supremely important event.

First, The demands of the kingdom. For a year and a half Jesus had been preaching and teaching, and healing. But in order to embody to preserve to propagate the fundamental principles of His kingdom, some form of organization was necessary among the members of that kingdom. The first step in specific organization was taken in the choice of the twelve.

Second, the mission of the twelve. It was threefold (1) To "be with Him."

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One qualification of an apostle was to be one that had "campained with us all the time that the Lord Jesus went in and went out among us, beginning from the Baptism of John, into the day that He was taken up from us" (Acts 1:21-22). Then Jesus wanted and needed their ultimate companionship. (2) "To preach." Note three stages in the call of the twelve to be apostles. They first came to Jesus and believed on Him as the Messiah. Later He called them to a continuous training for their work as fishers of men. Now they are chosen to enter actively upon their work for which they had been in training. They have learned enough from Jesus to begin preaching. They are to be sent forth on this mission. (3) "To have authority to cast out demons." The disciples were given authority not only to cast out demons but to heal all manner

of diseases. Through preaching and healing they shared in the far-reaching ministry of Jesus. They began their work of fishing for men.

Third, the personnel of the twelve. Compare Matt. 10:2f; Mark 3:16f; Luke 6:14f; Acts 1:13f. Here are four lists of the Apostles. It is a significant fact that in all of these lists there are three groups of fours; Peter standing at the head of the first group, Philip at the head of the second group, James the son of Alphaeus at the head of the third group. There is no variation from this order. Evidently each, in some sense, is the most important in his group. The different writers vary the order within the groups.

It is noticeable also that Peter is number v in every list and Judas Iscariot is number vi in every list.

There are three pairs of brothers also in the twelve. Peter and Andrew, James and John, forming the first group. James the son of Alphaeus and Judas the brother of James in the fourth group.

Another fact to be noted is that Bartholomen is understood to be Nathaniel. Simon the Zealot of Luke and Acts is Simon the Cananaean of Matt. and Mark. Thaddeus of Matt and Mark is Judas the brother of James of Luke and Acts.

One question now constantly bobs up—Was Jesus deceived in Judas. Evidently He was not. Study John 21:17. Jesus knows all things. Study John 1:47-49; 2:24-25. Jesus knows men. Study John 6:70-71. Jesus knew Judas to be a devil when He chose him. Study Acts 1:16-20. Jesus knew this scripture concerning Judas. Why did Jesus choose him? I give one reason only—to fulfill the scriptures (Ps. 109:8; Acts 1:16-20.)

TEACHING NUGGETS.

1. *The night of prayer.*—Jesus prayed all night. It was needful for him. The preceding day had been an exhausting drain upon His spiritual power. Tremendous issues were involved in the following day's work. After a strenuous day we refresh with sleep; Jesus refreshed in prayer. Jesus faced the issues of the morrow with the power of God upon Him. We often face such issues with the power of man upon us.

2. *Co-Laborers with Jesus.*—The world program of the Master contemplates the use of human instrumentality. He has no other plan. Every redeemed man, woman or child is called to be His co-laborer. My service is not optional. It is hazardous to "lie down on the job."

3. *Varied Talents.*—Each of the twelve is a representative man in talent, in characteristics. Each one of us may find ourselves represented then. There may be seen in most churches the impulsive Peter, the gentle John, the doubting Thomas, the traitor Judas.

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It is suggested that the Baptists of North Carolina build a comfortable home at Ridge Creek for aged ministers and their families. This seems to be the right step to take.

A BRIEF HISTORY OF THE EVANGELISTIC COMPANY.

(Isaiah Watson.)

About two years ago the writer suggested through the columns of the Baptist Chronicle, the official organ of Louisiana, that since our State Boards were not able to reach all the destitute places as flaming evangelists bearing the life giving message to a lost world, trusting God and the people for support. In response to these suggestions several persons wrote me approving of my suggestion. I then wrote a constitution (aided by some others), which we thought might be about the thing that such company would endorse. They did endorse it as a basis of agreement, and formed what was first called "The Evangelistic Company," of which I was elected the first president—though I did not accept—for the reason I did not care to move back to Louisiana. However, I agreed to meet the company in the First Baptist church in Shreveport, La., which I did on a set day in March, 1915. Those present suggested that we establish headquarters in Shreveport, and that I serve them and live in Texas. In January, 1917, by agreement the name of the company was changed from the Louisiana Evangelistic Company to the Southwestern Evangelistic Company. By 1917 there were enrolled Rev. Edward Stovall, Jackson, La., Dr. S. A. Smith, Jonesboro, La., Rev. D. B. Waite, Bryan, Texas, Rev. J. J. Hawkins, Venna, La., Rev. G. W. Land, Forest, La., Rev. R. E. Watson, Crowley, Texas, Rev. A. Finch, Union, S. C., Rev. Isaiah Watson, Bryan, Tex., L. C. Watson, Shreveport, La., Rev. F. M. D. Hill, Manor, La.

Singers: W. E. Kees, Verda, La., Miss Esther Watson Bryan, Texas, W. K. McKinney, Pineville, La., S. W. Jones, Abilene, Texas.

Officers for 1917: Rev. Isaiah Watson president, Bryan, Texas; Rev. Edward L. Stovall, vice-president, Jackson, La.; L. C. Watson, Corresponding secretary, Shreveport La.; Rev. A. Finch, regarding secretary and treasurer, Union, S. C.; since Rev. A. Finch has moved to South Carolina, L. C. Watson has acted as secretary and treasurer.

The work that is being done by the Southwestern Evangelistic Company:

1. Our main work is Evangelism. We go wherever needed or invited with no guarantee of any salary, expecting after the work is done that people will be glad to compensate us.

2. We aid orphan children in getting into orphanages and Christian homes.

3. We rescue fallen girls and find them work or put them into industrial homes.

4. We aid old ministers of their families.

5. We scatter good religious books, and tracts—publish books and tracts for distribution, and at the same time co-operate with all the organized work throughout the southwest, or wherever our men go in revival or colportage work.

6. We train evangelists and singers for efficient service, but are glad to use the untrained men of our country on fields where they are able to work—if God calls them He can use them.

In the past two years hundreds have been brought into church relation in meetings held by our men, till many

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

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One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

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of us have not been kept busy in revival work.

Future Plans.

1. We expect to begin the new year 1918 with a field man who shall aid our men in securing meetings, and sell books, Sunday school libraries, etc.
2. We expect to tie on hard and fast, with our Dallas Baptist Book House, in the sale of books and publish new books and tracts for sale and free distribution. And to that end I am recommending that our company unite its headquarters at Shreveport and Abilene and make Dallas our permanent headquarters.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent per word, which must accompany the notice.

C. L. WILSON.

Whereas, it has pleased the Heavenly Father to call from His earthly labors our beloved Brother C. L. Wilson, we, the students and faculty of the Southwestern Baptist Theological Seminary, desire to express in this definite way our high esteem of him as a man, student, a Christian and minister of the gospel. We wish further to express our deep and abiding sympathy for the bereaved wife and son, and to assure them of our earnest prayers for them in their great sorrow that God's good grace may be sufficient for them in this hour of trial and that the memory of the noble life and example of the devoted husband and father may become a constantly increasing benediction in their lives.

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation as soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 506 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

OTTO WOODYEAR.

With sorrowing heart we chronicle the death of Otto Woodyear, age 18, who after a brief attack of pneumonia, made the transition from earth to Heaven on the second instant. He was baptized confessing the Lord Jesus as his Savior at Lambert in 1916; and served well as assistant secretary of our Baptist Sunday school there during last year. He won the high school medal for scholarship and had before him here the promise of a fine career. Everywhere he was honored and loved.

"From the toil of nature free
Oh! how sweet will eternal friendship be."

His pastor,
J. A. OUSLEY.

MRS. BESSIE SMITH SHORT.

After the husband and stillness of night came upon us twenty minutes of ten o'clock January 7th, 1918, the spirit of Mrs. Bessie Smith Short took its flight to the God who gave it.

She leaves to mourn her going a sorrow stricken husband and dear little infant. Besides these a broken hearted father, mother and three sisters and a brother.

With all these we sympathize greatly and would say to those who grieve, the Heavenly Father is tender and compassionate. His only He that can heal our broken hearts and wipe sorrow's tears away.

MRS. J. N. MILLER.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of eczema, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

MRS. MARION BAREFIELD.

January 17, 1918 we laid the mortal remains of Sister Marion Barefield away in the Hollandale cemetery to await the resurrection morn. Sister Barefield was one of the oldest members we had and wife of one of our deacons. Her interest in church work began early in life and continued until death. She was the first to procure some one to preach in this community—back in the seventies.

The high esteem in which she was held in the entire community was evidenced by the large attendance upon funeral services.

In deep sympathy,

R. L. BUNYARD.

Hollandale, Mis., Jan. 24, 1918.

SAVE, OH! SAVE.

A joint appeal to the people of Mississippi and Louisiana to conserve both labor and materials in order to assist in the support of the nation's armies in the field and to provide them with the necessary equipment, has been issued by P. H. Saunders and J. T. Thomas, State directors of the National War Savings committee. The appeal is as follows:

"The War Savings Campaign is the most effective means of impressing the citizens of this country with the fact that we cannot support a vast army in the field and a great navy at sea and at the same time spend the same amount of money we used to spend before the war for things which may be perfectly proper to buy in times of peace but which are not necessary to the carrying on of the great war which we are now fighting.

"It is desired to impress upon the American people that every citizen must get behind the government, which is devoting its entire energies to waging a great warfare for freedom. This warfare requires putting of men in the field and keeping them fed and clothed. It requires a production of ships and shells, guns and rifles, motor trucks, saddlery, aeroplanes, hospital supplies, food and a great variety of goods, the output of which calls for vast industrial plants from one end of the country to the other, manned by millions of men and women who serve their country as effectively as our soldiers and sailors.

"If the American people require all the pleasant and comfortable luxuries which they consumed before the war, they are making it necessary for other factories and shops, also employing millions of men and women, to produce articles which do not help to bring peace, when they might be devoting themselves to the production of the necessary things which will help to win the war."

S. O. LANDRY,

State Director, Newspaper and Periodical Publicity.

THE MEMORY OF THE HEART.

I lay great stress on the interest of the heart. There is a significance in such phrases as "learning by heart." Most of our memories twine themselves round persons, and if we cultivate the heart the memory will grow. Love is a great strengthener of the memory, as most people know. If it falls in that it falls in everything. The girl who finds that her betrothed begins to forget his appointments with her is quite right when she draws the inference

that he has grown cold. In any home the affectionate consideration of one another by members does wonders to smooth things and to promote harmony and peace. There is such a thing as the domestic memory, and woe be to those who are without it, and especially to women. I remember a curious outburst from a man of letters on this subject. He said: "Our wife may have read and forgotten every page and fact of Bibbon's 'Decline and Fall,' and neither our temper will be ruffled or our affections estranged upon some chance discovery of the void where solid knowledge should have been. But if she were twice in one week to forget to order dinner we could neither answer for our serenity nor for our constancy." It must be confessed that this is a memory about which men are most unjust, the least disposed to follow the golden rule. At the same time, a true, tender, watchful affection soon makes the effort of memory very easy. The wife comes to know the choices and preferences of her husband and the husband comes to know hers. If each meets each all is well. The same law holds through all the world of friendship. Those friends who, after years of acquaintance, do not know whether you want sugar or one lump or two lumps with your tea are irritating. The remembrance of such little things is endearing. I presented a friend of mine on her marriage with an amethyst brooch. Ever after when I dined at her house she wore it. Nothing was ever said between us, but we both knew, and I shall never forget.

This memory of the heart may be excessive. There are persons who live on anniversaries till almost every day becomes an anniversary of good things or of bad things. The anniversary habit is extremely exacting and not worth what it costs. Let me expose myself to reproach when I say that I detest anniversaries, and have always done so. I am like Doctor Johnson in the Hebrides, who was very angry when he found that Boswell had revealed to the people with whom they were staying that it was the doctor's birthday. Presents on anniversaries, except on very special occasions, are apt to become a mere yearly tribute and not a spontaneous offering, and yet there are ways in which subtle and beautiful minds make the recalling of an anniversary very sweet. We must not expect too much at first. There was a picture in Punch years ago of a newly wedded couple sitting at breakfast in a hotel. They were very anxious to have it believed that they were an old married couple. But when the bride in a high treble voice said, "George, do you drink green tea or black?" they revealed their secret. It takes time for the memory of the heart to establish itself.

What I want to say then is that, since in certain ways weakness of memory means a weakness of affection, it ought not to be regarded with any pride. On the contrary, it ought to be looked upon as a great weakness to be got rid of as soon as possible.—Pittish Weekly.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

GLASS OF SALTS IF YOUR KIDNEYS HURT

Eat less Meat if You Feel Backachy
or Have Bladder Trouble—
Salts Fine For Kidneys.

Meat forms uric acid which excites and overworks the kidneys in their efforts to filter it from the system. Regular eaters of meat must flush the kidneys occasionally. You must relieve them like you relieve your bowels; removing all the acids, waste and poison, else you feel a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment; the channels often get irritated, obliging you to get up two or three times during the night.

To neutralize these irritating acids and flush off the body's urinous waste get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine and bladder disorders disappear. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys and stop bladder irritation. Jad Salts is inexpensive; harmless and makes a delightful effervescent lithia-water drink which millions of men and women take now and then, thus avoiding serious kidney and bladder diseases.

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Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, \$1.25; 1,000, \$2.00; 5,000, at \$1.75; 10,000 up at \$1.50, F. O. B. here.

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LADIES! LOOK YOUNG.

DARKEN GRAY HAIR

Use Grandma's Sage Tea and Sulphur Recipe and Nobody Can Tell. Brush it Through Hair.

Gray hair, however handsome, denotes advancing age. We all know the advantage of a youthful appearance. Your hair is your charm. It makes or mars the face. When it fades, turns gray and looks streaked, just a few applications of Sage Tea and Sulphur enhances its appearance a hundred fold.

Don't stay gray! Look young! Either prepare the recipe at home or get from any drug store a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," which is merely the old-time recipe improved by the addition of other ingredients. Thousands of folks recommend this ready-to-use preparation, because it darkens the hair beautifully, besides, no one can possibly tell, as it darkens so naturally and evenly. You moisten a sponge or soft brush with it, drawing this through the hair, taking one small strand at a time. By morning the gray hair disappears; after another application or two, its natural color is restored and it becomes thick, glossy and lustrous, and you appear years younger.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

WHERE WOMEN PROPOSE INSTEAD OF MEN.

In the Pacific Ocean, between Fiji, New Guinea, New Caledonia and the continent of Australia, lies the Melanesian group of islands where head-hunters and cannibals abound. Although strange and gruesome are many of the customs of the tribes, there are some that are most romantic. For instance, on the islands of Tucopia the women propose marriage instead of men.

It is tribal law that any woman who has been refused must forthwith kill herself. Therefore, a woman asks a man's hand only when she feels sure that his answer will be the happy one.

Many are the strange and seemingly inexplicable questions with which the women of Tucopia ply the stranger, who cannot realize the personal motive back of the solicitude of the dusky belles who inquire if he is married or not, and the state of his wife's health. Romances are consequently very apt to turn out in happy marriage.

But there has been innumerable instances when a poor girl, smitten by the newcomer's charms, has been compelled to kill herself because the man with whom she has fallen in love has had to refuse to marry her.

Baldness with the women of Tucopia is a sign of beauty, and never until she is bald does a Tucopia woman become fully convinced that she is really lovely.

But, bald, or not, she takes great care whom she asks to marry her, for the tribal law has never been known to fail. If a rejected woman does not kill herself she is executed by the leaders of the tribe.—Advance.

TOM'S IDEA.

"I plowed up the Pike meadow this morning and I want you to pick out the stones this afternoon, Tom," said Farmer Green to his son at the dinner table one day.

Tom said nothing; but he looked his dismay and forgot to eat the piece of turnip which he held balanced on

the end of his three-tined fork.

"Throw them over to the west side of the lot; then they will be out of the way," continued his father, as he put on his hat to go back to his work.

"Yes sir," said Tom.

The door shut and Tom groaned. "I was going over to Sam's to make that boat this afternoon," he explained to his sympathetic mother. "I thought that meadow wasn't going to be plowed till next week."

"If you go right about it, perhaps you can get through in time to go over to Sam's," advised the mother.

"I'll take the whole afternoon to do it all alone, and I shan't get through before dark," said Tom, dismally.

Mrs. Green said nothing more and began to wash the dishes.

Tom wandered out to the hen-yard with hands in his pockets. He stood watching an old biddy call her chicks about her, when suddenly a bright idea struck him. "I've got it!" he cried, giving such a warwhoop that the hen and her chickens scattered in eleven directions. He turned on his heel, and rushed into the house very differently from the way he had gone out a few minutes before. "I'm going over to Sam's," he said to his mother.

She looked at him, and saw a roguish twinkle in his brown eyes. "Well," she said, "only, Tom, don't fail to have your work done by night."

"No, ma'am," trying to look sober, though he smiled in spite of himself. An hour later he came into the dining-room where she was sewing, and tilted himself on her rocker, while he coaxed: "Say, mother, can't I have a few of the fellows to supper? And won't you make some hot biscuits. Father's going to the village and he won't get home till seven o'clock. So he won't care."

"I guess so," she answered. "I was going to make biscuits anyway, and I can make a few extra just as well." She did not ask him why he wanted the boys to supper; but she knew he was working out some bright idea of his own, and, mother-like, was ready to help, when she watched him curiously. Son after, she heard him sawing in the woodshed. Then he came to ask her for some red paint.

The boys came at four o'clock, according to Tom's invitation. There were four of them besides Tom.

Mrs. Green looked out of the kitchen window and saw Tom taking them toward Pike meadow. Over on the west side of the meadow she could see some bright objects standing on the stone wall, but she could not tell what it was. She saw the boys stoop and fill their pockets with stones. Then they formed in line and took turns throwing the stones at the object on the other side. They kept their shots flying, little by little moving nearer their target. Meanwhile the farmer's wife baked her delicious biscuits and laughed to herself.

At six o'clock the five young slingers came trooping in to supper, hot and hungry.

"That was a fine target, Tom," said one of his guests. "Where did you get it?"

"Made it," said Tom promptly. "Had some paint left over from the boat, you know."

While they were eating, Mr. Green came in unexpectedly. He spoke kindly to them all. Then, turning to Tom, he said: "Did you pick the stones out

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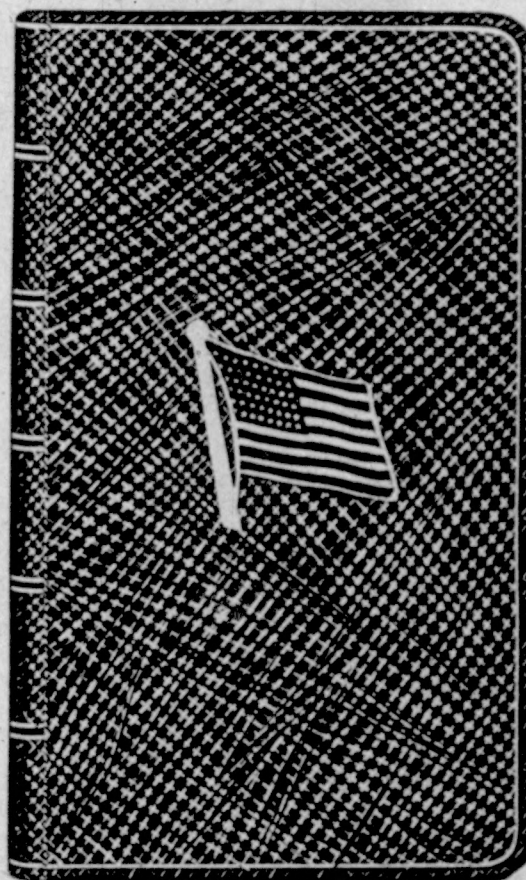
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Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

of the meadow this afternoon, as I told you, and throw them on the west side, through the joke for the first time, fairly shouted.—Harper's Young People.

"Yes sir, we did," said Tom, de- ple.

THE SAMPLE OF HER BAKING.

Pretty Ruth Damon stood in the old-fashioned kitchen, molding bread. The sun shone in at the windows, making it a very cheerful place, but none of the stillness and calm of the morning was reflected in the girl's face. Her look was frowning, stern, perplexed, in spite of her beauty. Was not her brother in the army and did not she know the dangers and peril to which he was daily subjected, so trustworthy had he proved in the performance of hazardous tasks?

The sound of running feet broke the stillness and the far-away tread of horses' hoofs coming over the bridge down below the hill.

Ruth looked anxiously out of the window just as the door burst open and a voice cried before she could turn around: "Don't look at me, Ruth. Then you can say you have not seen me. They're after me. I'm going to hide in the secret passage. Hide this paper quickly. It must be in the general's hands by eight tonight."

The girl stood like a statue, as her brother, for it was he, thrust a paper into her hand and disappeared. Then the sound of the horses' hoofs coming nearer raised her to action.

Glancing at the paper in her hand, she saw at once that it was a plan of the fortifications of the enemy. Her brother was often entrusted with the work of a spy, and she sighed as the sound of the galloping horses drew nearer yet.

It took only a second to conceal the paper, and Ruth was once more molding the bread dough with skilled hands when there came a terrific knocking at the door.

Bravely with hands all floury, the girl went to open it and found herself confronted by a stalwart soldier, while several others waited in the background. The officer raised his cap politely.

"You will pardon my intrusion, madam," he said, "but a young man who is acting as a spy has just eluded us, and we must, whether you grant us permission or not, search this house."

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILDREN

Delicious "Fruit Laxative" can't harm Tender Little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

American Mas-todon Pansies

These possess the most robust vigor, largest sized flowers, superb rounded form, great substance, violet scent, and marvelous colors without limit. The quickest to bloom and most sturdy; the acme of perfection in Pansies. Seed, pkt. 10c.

CHILD'S GIANT KOCHIA. Most decorative annual in cultivation, pkt. 20c.

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We have reason to believe he entered here. Have you seen such a one?"

"No sir," the girl replied, outwardly calm, as she lifted frank eyes to his. How she inwardly blessed her brother for forbidding her to look at him. "I have seen nobody pass this morning and have been at work before the window, too."

If the officer noticed that the window did not command a direct view of the approach to the house he did not say so. He merely bowed gravely and held the door open for his men to enter.

Ruth watched fearlessly. She felt sure the entrance to the secret passage would not be discovered. She even guided them to the different rooms, in the absence of her mother who had that morning started for the army's camp with wine and lint, and would not return before afternoon.

The search concluded, the men were about to withdraw when they were stopped by a command from their leader, who had been sounding the walls and floors.

Ruth saw with alarm that they were perilously near the entrance to the secret passage. Would they discover it?

She was not kept long in suspense. The officer's keen ear detected the false panel in the wall the moment he struck it. He was not long in discovering the means of opening it, and appear.

She knew that there was small opportunity for her brother to escape, but what could she do? Her dough was ready for baking. The fire in the old fashioned brick oven had heated it sufficiently and she took out the coals and brushed it clean. Then she carefully uncovered the risen dough and put it in the oven to bake.

The men were just emerging from the secret passage, bringing John with them.

"Madam," spoke the officer. "We must search this man. Point me out a room where it may be done with privacy."

Ruth looked at him and at John. John's eyes held no fear, but a look half of pride and half of triumph. Ruth, reading his face, led the way to his own room and the soldiers and John followed. In a few minutes the soldiers reappeared, very much perplexed.

"He certainly is the man we are seeking, though we can find no proof of his guilt."

"Madam, doubtless you know this man and his secret. I command you to confess what you know."

Gravely, Ruth Damon answered the stern man before her.

"This man is my brother and a true and loyal soldier to our cause. Still, I swear to you that I had not seen him this morning until you brought him forth. Certainly, then, he can have told me nothing of any secret, if he has one."

"Ah, madam, your words sound plausible, but we prefer to take no risks."

Turning to John Damon, the officer said: "Young man, we wish no trouble. We have no desire to harm either you or your sister if you be innocent. Yet, to avoid all risk, it will be necessary for you to accompany us at least a part of the way."

He opened the door and John Damon unresisting, his eyes speaking volumes

to Ruth, who gave him a reassuring nod, as they were not allowed a farewell caress, went forth with the hostile men, proud and with head held high.

The men gone, Ruth replaced the panel in the wall and set the house to rights, while the bread was baking. When it was done, its fragrance filled the room.

"Ah," she said to herself, "the general would like to taste of this bread. It is well, however, my mother did not wait to take him a sample of it."

After the simple meal the girl ate at noon, she tidied the kitchen and changed her dress for a warmer one. Before long Mrs. Damon returned and Ruth whispered to her the story of the morning. The mother-heart feared for her son's welfare, but Ruth endeavored to reassure her.

"Mother, they found nothing. Surely, they will not harm him without proof of what he has done."

She was putting on her wraps as she spoke, and when she was ready, she carefully packed in a basket some of the morning's baking and fared forth with the basket on her arm. After a time she was halted by the sentry.

She murmured a few words in his ear and he saluted respectfully and let her pass. Before long, she was at the general's tent.

The great man smiled when he saw her, but his face grew grave as she told of the adventure which had befallen her brother. Eagerly he listened to each detail, seeming to wait for something she did not tell.

"Is that all?" he asked at length, somewhat impatiently.

With a significant glance at the officers near who had been in conversation with the general on her arrival, she said, "Sir, my mother bids you try a sample of my baking, with the hope that it may be better than heretofore. The crust may be hard, but you will find the inside satisfactory."

The general smiled.

"Leave us alone, my men," he ordered, and the officers went out reluctantly as they caught a whiff of the fragrant bread.

Quickly the general drew his knife from his pocket and cut the loaf.

"Careful sir," Ruth cautioned.

In the center of the loaf was the paper which John Damon had thrust into his sister's hand.

By the help of the information thus furnished, the enemy was surprised in camp and John Damon rescued and taken from them and returned to his place in the army.

"Ah," said the general, when he saw the young man on his return, "your sister bakes very satisfactory bread, but," with a twinkle in his eye, "I trust we shall need no more samples of it."—Edith Azalia Adams Bailey in Girl's World.

Pastor Stover, of Ripley, Tenn., yields to the flattering call extended him by the Paris, Tenn., church and will enter that work at an early date. It is one of the best fields in West Tennessee.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co.**, Chicago

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50 cents a box. At druggists or by mail.

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USE **TETTERINE**

THE CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural lustre, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you, send \$1.00 to the Van Vleet-Mansfield Drug Co., Memphis

NEWS IN THE CIRCLE MARTIN BALL

With much sorrow we learn of the departure of our beloved friend and brother, W. T. Ratliff, of Raymond. After a long and useful life he sleeps in his heavenly home. We extend our truest sympathy to the bereaved ones.

Last Sunday night Rev. W. J. Derrick, of Water Valley, lost his home and entire contents by fire. He was away from home and the family barely escaped with their lives. Let the golden rule be applied. Bro. Derrick does not ask it but we do.

Dr. Harold Major, who goes as pastor, to the First Church, Chattanooga, Tenn., will have as assistant Rev. P. L. Johnson. He occupied a similar position at the First Church, Macon, Ga.

Rev. C. A. Owen, who has worked successfully as pastor at Hamboldt, Tenn., has resigned to enter the army Y. M. C. A. work. He will be located at Camp Jackson, Columbia, S. C.

Dr. C. H. Jones, of Seattle, Wash., has accepted a call to the First church Philadelphia, Pa. He enters a large field of usefulness.

Rev. R. L. Bolton, having served successfully as pastor for six years at Millen, Ga., has resigned and accepted work at Madison, same state. His field of usefulness is wider.

Rev. W. J. Derrick will move to his new field of labor next week. He now has very little to move. His wife and children—all left to him. All of us remember the golden rule.

Mr. A. C. Boatman has reorganized the choir in the Tabernacle church, Atlanta, Ga. No anthems or music that only a few can sing, will be used—only the simplest gospel music, such as any congregation can sing. That is getting back to first principles. Let all the people praise the Lord.

There is a colored Baptist church in Chicago with a membership of 5,100. It is asked if this is the largest in the United States. Dr. John E. Barnard says: "The Wheat Street Baptist church, Atlanta, Ga., has a membership of 6,000. Peter James Brown is the pastor."

Dr. E. E. Bomar has resigned the pastorate of the First Church, Owensboro, Ky. His pastorate, over five years, is the longest in the more than 80 years' history of the church. The resignation goes into effect March 1.

The management of the Biblical Recorder has decided to reduce the size of the paper on account of the high cost of everything.

Dr. W. E. Farr, of Shelby, writes: "We have reached the top at last. Every cent of debt is raised (over seven thousand), and we are all happy." Dr. Farr serves two churches, Shelby and Duncan. We rejoice at the success that is crowning his labors.

We trust that Rev. J. B. Quinn, who resigned some time ago at Grenada will remain in the state. We cannot afford to lose such excellent preachers and pastors as he is. Let some vacant church get in touch with him.

Pastor L. A. Parker has resigned the charge of the church at Booneville

to take effect February 1. He accepts the call to Winston-Salem, N. C. A pulpit committee was appointed by the Booneville church to select another pastor.

Dr. W. M. Anderson, of Quitman, Ga., was made happy by receiving from his people a five passenger Dodge car. This sends him out with renewed energy.

WOMAN'S INFLUENCE.

(By Madison C. Peters.)

Many women fail in their mission for want of force. They lack moral fiber. They have no driving power. Their backbone is all pulp and their nature all straw.

The world wants women with opinions, women with a will, women who have the moral courage of invasion.

The regard paid to women in society depends very much upon the standard of morality she sets up, and in every circle she fixes a standard above which few men have the courage to rise.

The catastrophe of every play of Shakespeare is caused always by the folly or fault of men; the redemption, where there is any, is by the wisdom and virtue of a woman. Failing that, there is none. In all the great masters of poetry and fiction woman's influence is the controlling power on which, for good or ill, the catastrophe turns.

The world would go to ruin without the influence of woman's moral and social character. But woman's power is not equal to the world's need. The world is a grand Pandora's Box of wickedness, a farspread scene of selfishness and sensualism, in which woman herself occupied a conspicuous part.

There is today a loud call for a more powerful influence on behalf of morality.

Woman's power alone can draw the average man from the whirlpool of folly, break up his degrading habits, dissipate the maxims of a low prudence daily dinned in his ears in this money-getting age; broaden, deepen and strengthen his mental and moral vision by substituting grander motives, higher aims, loftier sentiments and more ennobling ambitions.

Why do not the women of today exercise the same moral sway over their male associates that our fathers tell us our mothers did over them? Is it not because they lack force of character?

Their moral wills are not resolute. Their influence is not armed with executive power.

They would not have a drunkard for a husband—no, not they—but some do not hesitate to take a drink with a young man.

They would not be dishonest, but they exaggerate and equivocate, affect and pretend, so that many men seldom think of believing what many women tell them.

They are horrified to read that a young man has robbed his employer, but the same night allow a ten or fifteen dollar-a-week clerk to spend as much for a taxi and seats at a show, with a supper afterward, when they

ought to know that such appearance can be kept up only by borrowing from friends or robbing employers.

They could not be licentious, but have no stunning rebuke for men whose touch is pollution and whose embrace is social and moral death. This is the virtue of too many women.

Society needs women who will regard their moral convictions as solemn resolves to be true to duty, come what may.

Fair beyond compare is she who can show us ourselves, who can make voyages of discovery within us, a diver who brings up from the depths of nature new pearls of thought that we never dreamed we possessed before.

Varied as woman's gifts are, versatile as she may be in her adaptability to all sorts of work, valuable as are her direct contributions to human welfare, her peculiar power, her highest possibilities for good or ill, a power that she can never abdicate, though she may abuse it, is her influence, a force in human life, mighty and measureless, winning and losing battles, turning the tides of time and controlling the character of civilization.

THE FARMER'S GOLDEN OPPORTUNITY.

Nowhere in the wide world has anyone profited more from the war than the American farmer. Prices of cotton, rice, sugar, grain, livestock, in fact, of everything the farmer has to sell are higher than he ever dreamed of—and the end is not yet.

Unlike the farmers of France, of Italy, of Russia and of other countries in the war, the American farmer can go about his work, sowing in the spring and feeling secure that his fields will not be overrun by the enemy before harvest; reaping in the firm knowledge that his stored grain will not be seized by a ruthless invader.

'Tis true the farmer has his troubles. Help is hard to get, and the cost of production goes up month by month. What the farmer has to buy also advances continually in price, but the farmer, unlike the city dweller, can, if he desires, purchase very little and still get along. His living is right on his farm. What he purchases elsewhere is largely in the line of luxuries. He can sell now, while prices are high, and buy later, if he wishes, after prices go down.

In fact it would be wisdom if he would follow this plan. Cut down on the purchases of luxuries and save for the next period of depression. That is just what the United States is asking him to do in connection with the War Savings campaign. The world needs food—all that can be produced. The government needs money—all that can be had. Let the farmers produce the food and supply a hungry world, and put his money—part, at least from every load of produce he sells—into government war savings stamps.

The security is the best in the world; the interest rate is good; the War Savings stamps cannot decline in value. The men, women and children who own them are insured against adversity.

A. G. NEWMYER,
State Director Newspaper and Periodical Publicity.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Try Making Your Own Cough Remedy

You can save about \$2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for \$2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quart of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smootheners and beautifier.

Just try it! Make up a quart of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

IN THAT GREAT DAY.

The old grey dawn at last broke thro' the deep gloom of night. I lay in my bed in a cold perspiration. Oh, that haunting dream, how it troubled me.

It was like this: I am a professor of religion, but like thousands more, that is about all.

Of course, I remember my conversion; but then I was very wealthy, was well up in the social scale, had inherited an old title, was on various missionary and other committees, of course because of the above. I used to give as a duty 10 pounds (\$500) here, 20 pounds (\$1000) there, and so on, but as to self denial I never knew what it meant, so I did not feel giving at all. The London season was on, and I had taken the chair at several Exeter Hall and other meetings; speaking was a little irksome, but it was a duty.

However, last night I was asked to attend a drawing room meeting at Mrs. R-'s. She had been to Keswick, and, I was told, had received a transforming blessing. I found it so. Only a year ago back at her "at homes" and "quiet dinners" for I avoided anything very worldly, I really did!—her pictures, China, bric-a-brac, silver, and a host of other things, had been my admiration. But now, what a change! On the walls hung illustrated texts, and all was so plain and quiet, while staring at you on the wall was the text, "That in All Things He Might Have Pre-eminence," and in her dining room, standing out in golden letters for all to see was the motto, "God first."

On her return from the convention, all that she called her unecessaries found their way to the sale room and the money was sent to support and help on some missionaries. We all expected to find her morbid and dull, but we were agreeably surprised, for she was brighter than ever.

But it was the speaker who upset me that night.

He spoke of the judgment seat of Christ (II Cor. 5:10). I always thought that was the great white throne, and congratulated myself that I was quit of that. But he showed us it was the place where Christians are to "receive reward" or "suffer loss," according to their works on earth. It was searching; and—well, I must confess it—he exposed my reality, and that of thousands like me. While I felt very condemned myself, still I could not help thinking of a few others. He closed with that hymn,

"I gave my life for thee,
What hast thou given for Me?"

and asked us to pause a moment between each verse and seek to answer each question. He was a young returned missionary, but looked old enough through hardship, and his piercing eyes seemed to haunt me. I sat in my carriage as my three hundred guinea horse rattled me home and the words would keep coming to me, "What hast thou given for Me?" How that celebrated picture of Christ which I had seen followed me round my dining room as I paced up and down, and it seemed as if the Lord moved and said, "What hast thou given for Me?"

I could stand no more, felt grumpy and inclined—yes, inclined—to be able to pick the address in pieces, but could

not; so I went to bed, but feared the dark. The striking clock seemed to chime out, "We will all appear before the judgment seat of Christ," and so I fell asleep.

I was really there and He was on the judgment seat. I could see one great set of hands of those waiting to "receive rewards" or "suffer loss." Angels attended Him with crowns, which He handed to those who "received rewards," but they, with beaming faces, laid them at His feet. These were to occupy the inner circle of heaven, close to their Master. I can never forget His look of tenderest pity and regret as others "suffered loss" and had to stand on the outer circle. It seemed to say, "You might have!" My turn was a long way off, so I watched with keen interest.

Old Mr.—was there, Larry—was there Mr.—, the banker, was there; he died worth a million and three quarters. Yes, Mr.—, the well known financier was present. They say he had one of the finest collections of pictures in the state. Squire—was present. I well remember his country seat. It was lovely.

Unfaithful, popular teachers, half-hearted elders, worldly deacons, cold church members—oh, what a number were there! They had got inside, but only just. His eyes of pity and love shed tears over them and their lost opportunities. Yes, all this was sad, very sad, but there were some splendidly bright cases; but these condemned me, and I trembled as I thought how soon my turn would come. An old woman stood there; they say she had been a widow and hailed from Boston, U. S. A., and had attended a well known Baptist church. The faithful preaching of her pastor, who had received a crown and a hearty "well done!" led her to count all things lost for Christ. Her income had been \$1,000 per annum, but out of that she gave \$800, living in a very quiet way in one room, so as to send all not absolutely needed to the work of her Master. Her face was radiant and some even stood up to bless her, for through these dollars a messenger of peace had been sent out and they had been saved. Then, again, near her stood a remarkable soul from New York; she was only a chore woman, but was rich in grace. Ignorant naturally, but full of Divine wisdom, she had been blessed to many. She supported a missionary out of her hard earnings, and also scraped together a few dollars a week for work in South Africa, living on the bare necessities of life. What a joy she was to Jesus.

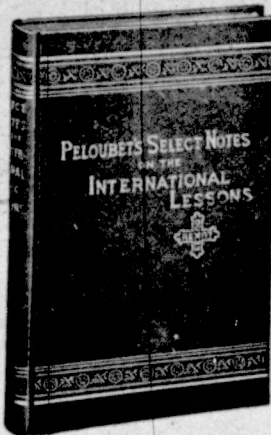
I saw a band of martyred missionaries pass on to join the noble band of martyrs. They were a joyful band.

The gentle maiden, the noble woman, the strong youth, the veteran, were all there for they had answered His call, left their all for Him—now—oh, what happiness!

My turn was coming. "I might have—I might have—I might have!" kept ringing in my ears. How could I meet those eyes? It seemed as though I had no golden sheaves to lay down, nothing to bring to Him who had given His all for me. My past life passed before me like a panorama. Oh, the golden opportunities lost, the hours wasted, the money withheld, the acts of disobedience! My God—how can I meet Him under whose blood I am sheltered?

I woke with a start. Thank God, it was only a dream. Still, in a dream,

1918 Sunday School Helps



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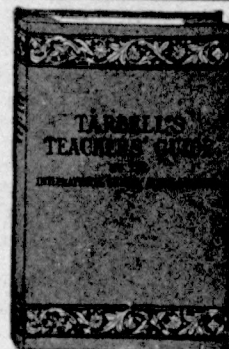
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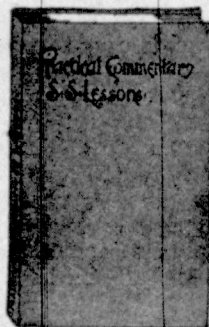


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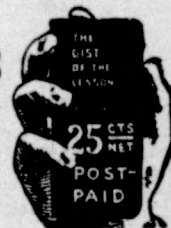
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Edited by Prof. David S. Warner.
A useful help at a low price. Price
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The Handy
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By Dr. R. A. Torrey.

A help for the busy man or woman, vest-pocket size. Price 25c postpaid; ten copies postpaid for \$2.25.

The Convenient Self-Pronouncing Vest-Pocket
Commentary for 1918

Edited by Dr. J. M. Coon (a Baptist).

One of the most popular helps published. Prices: Cloth binding, red edges, 25c postpaid; imitation morocco, gold edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25; in morocco, \$3.15.

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The Baptist Record Book Store

Jackson, Mississippi

In a vision of the night, He speaks to man. I must hear that voice—yes—

"Take Thou my worthless all,
I'll follow my Master's call."

We must all be manifest before the

judgment seat of Christ. Do not let "I might have—I might have—I might have!" be your wail.—South African Pioneer.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISSISSIPPI, FEB. 7, 1918.

NEW SERIES, VOL. XX, NO. 6

Baptists of Alabama have started a movement for a hospital.

The Biblical Recorder of North Carolina has been compelled to cut down the size of the paper owing to the high cost of materials and work.

Two ounces of bread to each customer at a restaurant now. If everything else needed to win the war was as easy as that there should be no complaint.

Brother Auber J. Wilds has been teaching a class in "Training in Christian Service" at Mississippi College this week. The class numbers about 35.

The Baptist Chronicle editor has doubled his subscription list in the city of New Orleans which he found easy to do owing to the quickened life in the churches and the sympathetic aid of the pastors.

Dr. E. C. Dargan will deliver a series of twelve lectures at McAlester, Oklahoma, beginning Feb. 17th. His subject is, "Doctrines of Our Faith." Here's a suggestion to those who make programs for summer or winter schools.

Dr. L. S. Rogers, superintendent of the State Charity Hospital in Jackson is reported as saying that a large number of the operations which women have to undergo is due to the sins of their worthless husbands. Somewhere in Mississippi there is needed a great clean up day.

Brother M. T. Andrews, who was reared in South Mississippi, has been preaching in Texas for eighteen years. He is entering his seventh year as pastor at Hillsboro, where 144 members were received last year; over \$12,000 given to all purposes. Hillsboro is a town of about 10,000 people.

We learn from one of the deacons in Gloster that the two churches there have agreed to unite, forming one body. This is a matter of interest to all the Baptists in Mississippi, who will be glad of the union after more than twenty years of separation. The issues that separated them are dead and there is no good reason why these people should not work together and enjoy great prosperity. The pastor of the Galilee church, Brother J. L. Boyd, entered the army as chaplain and Brother J. E. Thigpen was called. Being already pastor of the other church it was easy for them to get together. He is a wise pastor, good preacher and rich in grace. We have visited and preached to both churches, and we wish four our brethren there abundance of prosperity.

We give in another part of the Record the Commercial Appeal's account of raising the money necessary to enlarge the Baptist Hospital in Memphis. We congratulate Mr. A. E. Jennings, the board of trustees and all who have labored and prayed and given to make this effort a success. This will make it one of the biggest and best hospitals in the South and will more than double its capacity for patients. It is a big enterprise whose beginning and whose progress are worthy of the greatest minds and the biggest hearts. Its work has been the relief of thousands and the joy of yet more. It ought to set the pace and be an example and inspiration to every other Christian enterprise. May its ministry be multiplied to the blessing of generations yet to come as well as our own; and may His name be honored in it and through it.

Dr. Lawrence says that there is no trouble in getting a church to adopt the budget apportionment if the pastor or some leading layman is interested enough to bring the matter to the attention of the church and urge its adoption. He says further that the first of each month is the time for every church on the budget to send in the money received, but that less than half the churches claiming to be on the budget are doing this.

Dr. P. E. Burroughs reports 234 diplomas sent out last month, 29 blue seals and 8 gold seals. Of these 4 diplomas, 2 Blue Seals and one gold seal came to Mississippi. The last went to Miss Montie E. Baker, of Meridian.

Our Methodist brethren, North and South, are having a get together meeting in Savannah, Ga. That is, committees from the two General Conferences are in session studying the problem of union and some of them trying to work out a possible plan of uniting. If you can accept the reports in the secular papers, which sometimes miss the mark in reporting religious conferences and conventions, there is good prospect of their getting together. This courting has been in process for several years, but when the question is asked if any one knows of a good reason why the wedding should not proceed, somebody rises up to prevent the marriage ceremony. Brother Meek, of the New Orleans Christian Advocate has never favored the union and speaks his sentiments frankly. The chief difficulty appears to be the "status of the negro." Poor Sambo, he is unwittingly the cause of trouble.

Sunday brought a telegram from Mrs. R. A. Cohron of Kerrville, Texas, with the sad news of the death of her husband. He passed away on Sunday at two o'clock and his body was laid to rest in the cemetery at Kerrville on Monday. He has spent the most part of the past ten years in Texas, part of the time as pastor and part as associational missionary. He was born in Carroll County, Mississippi, about seventy-five years ago. As a young man he left the University of Mississippi to enter the Confederate army, making a good soldier. When peace was made he studied and practiced law at Vaiden successfully. But being called to preach he obeyed and became pastor at Winona and Carrollton. In 1884 he became pastor of the First Church, Vicksburg, seeing the church greatly prospered by his six years' work. His health failed and he rested for a while until he became Delta missionary. Here he laid a good foundation over the entire field. He was a systematic worker, faithful pastor and preacher, whose churches always developed in efficiency, numbers and liberality. He was a true friend, who loved the Lord and served his brethren unselfishly. Those who loved and survive have great comfort in his faith and assurance of his joyful admission into glory.

We cannot fill any more orders for magazines on the club plan at present. Please do not send them.

Maps for the present Sunday school lessons at 60 cents and \$1.00. Blackboard cloth for use in the Sunday school \$1.00 a yard. These can be had by sending to The Baptist Record, Jackson, Miss.

Our former business manager, now one of the "lads in khaki," recently ran upon our ex-Mississippian, J. B. Leavell, in a meeting at Baylor University, where the Lord is honoring his ministry.

Brother W. A. Chisholm was with Pastor Williams at East McComb recently. Two classes were organized for taking the Teacher Training work having a membership of thirty. This makes a fine start for a good pastorate.

Of the forty-nine Sunday schools which qualified as Standard Schools during the month, seven are in Mississippi, as follows: Oak Grove, Bonita, Charleston, Durant, First, Hattiesburg; Mount Olive, Pontotoc, Shelby.

Deacon Robinson of Gloster was recently a visitor to the Baptist Hospital in Jackson. Seeing how nicely some of the rooms had been recently fixed up, and that some remained to be done, he wrote his check for \$30.00 and said, "Count me in for a room." U. R. Next!

Rev. E. L. Powell who has been camp pastor at Camp Beauregard, near Alexandria, La., has been transferred to Gerstner Fields near Lake Charles, and Chaplain Zeno Wall and Rev. W. I. Fowler have taken his work temporarily at Camp Beauregard. Brother Wall may be addressed in care of 140th Field Artillery.

The special committee appointed by the Southern Baptist Convention to arrange for entertainment at Hot Springs for the next session, seems to have succeeded admirably from the report that they made in last week's Record. It is certain that everybody will be provided for and it promises to be at a reasonable rate. There ought to be a large attendance.

The Sunday School Board has issued to date 265,150 volumes of Teacher Training books. The New Normal Manual in its various editions has reached a total issue of 159,500 copies. "The Doctrines of Our Faith," and "What Baptists Believe" have reached a combined issue of 30,000 copies. "The Heart of the Old Testament" and "Winning to Christ" have been issued to the number of 16,800. By a reasonable estimate, the Sunday School Board's Teacher Training and B. Y. P. U. work has placed 500,000 bound volumes in the hands of our workers.

The Workers Conference and Bible School for the Negro Baptists at Jackson College which began this week and continues through the week is a great success. More preacher come than could be accommodated at the College, but they have been provided for out in town and the work is going on happily. Dr. Venable is teaching the Bible; Brother Byrd is teaching the Sunday school course. Brother Wilds will teach the B. Y. P. U. Manual next week. But a large part of the work is done by their own preachers. Twice a day in the large chapel all the preachers and the boys and girls in school are gathered to hear an inspirational address by some visitor.

A FARMER'S VIEW AND EXPERIENCE.

(The following is taken from a letter received from a Southern farmer and beloved Baptist brother. We commend his earnest words to all his brethren. If every class of our people should adopt his plan of giving God the tenth, they would be happier, more successful in business, and there would be no lack in the treasury of the Lord. J. F. Love, Cor. Sec'y, Richmond, Virginia.)

"I think it nothing short of a tragedy that our people are so blinded (and it seems to me that they are willfully blinded) that they fail to see God's plan of financing His kingdom for there is no Scripture more plain or clear, or upon which the inspired writer has placed more emphasis than God's plan on this subject. I refer to God's law of tithing. If all of God's professing children would give the Lord His own, (God says, The tithe is mine) our church treasurers would always abound with funds sufficient to meet all obligations. Now, you say that you would welcome experiences on the subject in question. If you will pardon me, I will give you a brief report of my experience as a tither. I am a farmer of fifty-seven years. I have been tithing upward of twenty years. I had never heard a sermon on tithing, neither did I know of, or in other words I was not acquainted with any person who was a tither. I had read a pamphlet on the subject of tithing. God's Word and the contents of said pamphlet convinced me that it was my duty to tithe my income. For twenty-one years or thereabouts I have kept strict account of all income and the value of all crops consumed by me, and gave one-tenth of said increase to benevolence and church obligation. Of course, this requires a little time (and shall I say trouble?) No, I do not consider it trouble at all. For this system of bookkeeping is a source of satisfaction on my part. It is worth more to me a great deal than it cost me. In referring to my books I can see through the years the value of all crops grown by me and thereby I am able to note the increase of income and also the increase of my tithe which has been very satisfactory to me. I have not gotten rich, but I am in very good circumstances. I have long since ceased to be a money borrower, and have become a lender. If I were going to make an estimate, I would say approximately eighteen to twenty thousand and when I tell you this increase is from a two-horse farm, you can see that a small farmer can afford to give to the Lord's cause all that he demands of him. You know that nearly all men will argue that they cannot afford to tithe. You see that they cannot or will not trust God."

If a boy in whom you are deeply interested should be stationed at Camp Gordon or Fort McPherson (both places near Atlanta), any time during the year, I will consider it a personal favor if you will give him a letter of introduction to me, and have him look me up, so that I can help to make his stay more pleasant when he is off duty. Do not hesitate to do this, as it will be a pleasure to serve you and yours. Sincerely Henry Alford Porter. Issued by Atlanta Commission on Training Camp Activities.

PAUL'S JOY IN CHRIST.

Because it gives an insight into the Epistle to the Philippians and into the heart and point of view of the teacher and preacher, we give here Dr. A. T. Robertson's preface to his new book by this name:

These lectures were first prepared as expository talks from the Greek text for the Northfield Conference for Christian workers in August, 1913. They were delivered in Sage Chapel and their publication was requested by the hearers. The addresses have since been repeated at Winona Lake, Indiana, Columbus, Ohio, Virginia Beach, Moody Bible Institute, and to various other assemblies and churches. The Greek text is kept in foot notes so that the average man can read the book with comfort without a knowledge of Greek. The volume is essentially popular in style and purpose, while the latest researches of modern scholarship are utilized for the illustration of this noble Epistle. No where is the tender side of Paul's nature better shown than here, his delicacy, his courtesy, his elevation of feeling, his independence, his mysticism, his spiritual passion. My book is not so much a technical commentary, though it covers all the epistle, as interpretation adapted to modern needs on the part of all teachers, preachers and students of the New Testament. Nowhere does Paul have more "charm" to use Ramsay's phrase, than in Philippians. No where is he more vital more powerful. Paul was not merely a man of supreme genius and high culture, but one who let himself go completely in spiritual abandonment to the love and life of Jesus. It is small wonder that the hypercritical spirit seeks to discount him as a paranoiac or a Pharisaic bungler who distorted the message of Jesus. Such modern critics fail to understand Paul because of failure to know Jesus as Paul knew him by rich experience of heart and soul. I confess to a feeling of reverent hesitation as I venture to enter afresh this Holy of Holies of Paul's life in Christ. Here we see in clear outlines, not only Paul's Joy in Life, but his Joy in Death, a message sorely needed during these dreadful days of war. Paul was able to see the Face of Christ in Death since Death brought Christ in all His fulness.

Once more as I read the proof of this page, I am called upon to find Christ in Death, in the going of my young daughter, Charlotte, who loved Jesus utterly. A. T. R.

ENCOURAGING MISSIONARY ACHIEVEMENTS.

(J. R. Saunders.)

Several items of special interest have come to my notice recently which I will send in the way of encouragement. We so often write our Board in the way of appeals for help, I fear we sometimes forget to give the encouraging things of the work. I fear you secretaries hear the difficulties and short-handedness of our work so much that you do not get a clear insight into the glorious victories which are ours in spite of these things.

Wong Kok Shun, the deacon of the First Church, Hongkong, came to the corner stone laying of the dormitory which his promised

gift of ten thousand dollars (Mexican) had made possible. He visited our Academy, looked over the grounds, talked with the teachers and trustees about the prospects and needs of the school, looked at the growing walls of his dormitory. He had a part in the corner stone laying. He made a speech in which he said he felt that the Lord would have him put up the entire building. He wanted to give all the money necessary to erect this building; and the others who had helped could take their money and use for buying needed land for the enlargement of the Academy. The building will cost about \$18,000 (Hongkong currency) or between \$12,000 and \$15,000 U. S. gold at the present rate of exchange. This is possibly the largest gift made in South China by any Christian in the way of money to the Lord's work. It is an earnest of great gifts for the Lord's work in China.

The other night the committee to suggest a suitable means of commemorating the 30th anniversary of founding the Liang Kwang Baptist Academy in Canton, met in my study to make arrangements to start a movement to commemorate worthily this happy event. The committee decided to raise \$100,000 (local currency), about \$70,000 U. S. gold at present, during the next two years from the Chinese to be given in memory of the founding of this institution, which means so much for the propagation of the Gospel in China. This will be a thank-offering made by the Chinese to enlarge their Academy to meet the pressing needs of rapid growth. The campaign to raise this fund will be inaugurated right away. It is to be a campaign of education, inspiration and consecration for the kingdom of God in China. It will mean so much for the Chinese and the school for us to do this. They have large faith and we believe the Lord is with us in the work and with Him we will succeed.

A man,—a Chinese,—came to me the other day and said, "Do not you have the largest Sunday School at Tung Shan Church, Canton, in China? I was present last Sunday and the report gave over seven hundred in Sunday School." I told him I did not know that we had the largest Sunday School in China, but we would soon have a thousand in attendance in this school, and it is going to grow every year.

I went to Weichow three weeks ago. The whole country was in a state of turmoil. Robbers everywhere, insurrection and local disturbances prevailed in and around this great city. We held services in our new chapel four days, the preaching being done mostly by one of the teachers from the Hakka Department in our Seminary. At every service there were earnest inquirers wanting to know the way of life. The preacher at Weichow had already found about one hundred and fifty who wanted to follow Christ. Some of these came ten miles over robber infested roads to attend our services. Many of these inquirers have not heard the Gospel except as it has been preached this year to them through our workers. While at Weichow we received and baptized six near the west city gate,—the first fruits unto the Lord at this place. I was greatly impressed with the magnitude of our opportunity.

In a district city of the Hakka field one of our Home Board pastors, with the help of the local preacher, has recently closed a most gracious revival. The crowds were too large for any ordinary building. As many as one thousand attended some of the services. Twenty-four were baptized. Among this number was the wife of the superintendent of education for the whole district. The superintendent of education manifested much interest. He often spoke to others about the blessings Christianity had for his people. For this friendliness towards Christianity he has lost his position. He is one of the noted educators of that whole section. It means persecutions and many trials for men of that type to accept Jesus as Lord, but these trials will fit them for the real tests which must come to the followers of Jesus Christ before they are prepared to win their people to the Saviour.

Gambling is rampant in South China. It is a government monopoly. The gambling guild recently opened a shop close by our Tung Shan Compound. We urged them to stop this nefarious enterprise, but they refused. We took up the question with the Governor and other high officials in Canton. We told them that Tung Shan is a place of schools and churches where we want to save the youth of China, and urged them to use their influence to protect these youths against such harmful enterprises. Though gambling has the support of the government, these officials immediately ordered the shop closed and the place cleared out. We are now planning to erect a memorial tablet saying that gambling is forever prohibited at Tung Shan.

These are some of the hopeful signs which have come to me during the last two months. It is a great privilege to have a part in the great work of winning China to Christ. How we long for our home people to come to our help more fully so we can buy up these opportunities fully for the Lord.

Brother Chambers and children are just back. We are glad indeed to have them with us again and hope that Bro. Chambers will be spared many years to help in the great work of the Publication Society.

Canton, China.

CAPTAIN W. T. RATLIFF GONE TO HIS REST.

One by one my old-time friends are going home. "Here we have no continuing city but we seek one to come."

In 1870 it was my privilege to be a messenger from Arkansas to the Mississippi Baptist Convention which met that year at Crystal Springs. Gen. M. P. Lowrey was president and Capt. W. T. Ratliff secretary. The introductory sermon was preached by Colonel Louis Ball.

Their titles sound rather military but they were not only soldiers of their country but were "good soldiers of Jesus Christ."

At that meeting I remember to have met J. B. Gambrell and J. A. Hackett for the first time. Along with these I recall the names of Dr. T. J. Kalne, James Nelson, Dr. Hillman, Dr. Webb, Dr. Sproles and doubtless there were many other brave heroes whose

names I do not recall. But as I look over the list now, they are all gone but Hackett, Gambrell and myself.

I find it hard to keep from being lonesome. I have not met Dr. Hackett in years, but learn that he is still with us, though greatly advanced in years.

I spent a delightful day with J. B. Gambrell only a few weeks ago on our return from our Arkansas State Convention. There has been little change in his appearance or vivacity in the last twenty years.

Preachers have a fellow feeling which binds them strongly together, but few laymen are really chummy with preachers, and take them into their confidence and sympathy continually, but Capt. Ratliff was a prominent member of this class and he seemed to feel as much at home with preachers as if he himself had been a preacher, in fact he was a lay preacher of high order and the hundred of young preachers educated at Mississippi College readily agree with me in this.

Captain Ratliff had his peculiar sphere in life, both as a citizen and a church member. Some one may substitute in his place, but no one will fill it. It would take a book to record the many delightful interviews that we have had together in last nearly half century and I want to bear my testimony to his great helpfulness in my life. I tender my sympathy and condolence not only to Captain Ratliff's noble family, but to Mississippi Baptists in general as well. I acknowledge myself greatly bereaved and am greatly grieved at Captain Ratliff's going, but he rests from his labors and his works will follow him.

Very sincerely,

J. B. SEARCY.

CAMP SHELBY.

Dr. Curtis Lee Laws, editor of the Watchman-Examiner, New York City, made Camp Shelby and Hattiesburg, a most delightful and profitable visit. He came Wednesday morning and spoke that night, Thursday and Friday nights in three different Y. M. C. A. buildings to large crowds of soldiers. His messages had great effect among the young fellows. Many turned to Christ and many more resolved to consecrate themselves to nobler living. Dr. Booth the general secretary of the Y. M. C. A., Camp Shelby, said Dr. Laws' address was one of the best ever delivered in this camp—and it would be a great blessing if it could be delivered in all the camps.

Dr. Laws and myself were delightfully entertained in the Mississippi Woman's College where he spoke twice. He also delivered an address to the students of the State Normal College Friday morning. The vice-president of this college said: "We cannot even estimate the value of this great address and we thank God for his coming."

Truly a great man doing a great work.

E. D. SOLOMON.

Camp Shelby, Miss.

Sixty thousand dollars in thirty days is the slogan of Louisiana Baptists now at the work for the Sanitarium at Alexandria.

SERMON BY J. H. JOWETT, D. D.

"DYING, WE LIVE."

Text: "Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth much fruit."—John 12:24.

"Except a grain of wheat"—a germ of life, a promise, a potency, a possibility—"fall into the ground,"—enter into fellowship with other forces, merge itself in the dissolving, evolving powers of the broad earth—"it abideth by itself alone"—it never gets any further, it never enters into a richer realization, a bare possibility, and does not discover the wealth that lies enshrined in its own heart.

Except a human soul—the germinal promise of unutterable wealth—enters into fellowship with other souls, loses itself in the larger interests of a broad humanity, buries itself in the common ground of the race, "it abideth by itself alone," an unfulfilled promise, a sleeping possibility, never realizing the wealth of its own endowment. "Except a grain of wheat fall into the ground and die," its powers remained unpacked, and the joy of harvest is unborn. Except a life is buried in the common life all manner of autumn glory is imprisoned and unsprung. Resurrection is subsequent to burial: maturity waits upon communion. The powers of a life never ripen to their prime until the life is lost in the interests of a wealthy fellowship.

"Except a corn of wheat fall into the ground and die it abideth by itself alone." Then the cure of loneliness is death. "It abideth by itself alone." That is most chilling and impoverishing loneliness. It is the loneliness of incessant self-remembrance. It is the loneliness of a life that is always with itself, that never loses itself, that never forgets itself, a life that never bleeds for others, that never expends beneficent energy for others, that never satisfies itself in thoughtful sympathy for others. It is the loneliness of a life that never occupies the common standpoint, and never loses itself in the crowd. "It abideth by itself alone." It is the loneliness of the egotist, of the man whose world is himself, who never gets away from himself, who never dies to his little sphere that he may live a larger life in the wider spheres of the race.

There is a nervous disease known to physicians as chorea, and in this distemper "the patient sometimes turns round and continues to spin slowly on one spot." Egotism is just an incessant spinning on one spot. Sometimes we spin slowly round about our own particular talent. Or perhaps the center of our egotism is our suffering. How prone we are just to spin round about our own pains and complaints! An ailment is apt to make us think ourselves interesting to other people, and we move as the craving absorbents of the world's sympathy. We all know the sufferer who ever pilots the conversation round about his own pains, and if it appears to stray for a moment from the line of the racial of his sombre symptoms, he sharply turns it back again to his all-engrossing centre! We are apt to find a melancholy pleasure in "tearing

(Continued on Page Six.)

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EDITORIAL.

SHOW ME THY GLORY.

Truth is the soul's food just as bread is for the body. Truth is the knowledge of God. In its final analysis all truth is the making known of God, and knowledge is the acquisition of this truth by the mind. The body can be satisfied with bread, and one comes to the limit when his appetite is satisfied and more cannot be taken. But the soul is capable of indefinite expansion. It does not reach the limit of its growth, nor its ability to appropriate more truth. The capacity of today is not the gauge of tomorrow. On the contrary, if we have used well the opportunity and have taken in the truth that is taught us today, we are ready for more and in larger degree tomorrow. In this sense to him that hath shall it be given and he shall have abundance." The obverse is also true, "From him that hath not shall be taken away that which he hath." The capacity of God for self revelation is infinite; the only limit is our receptivity, and that depends on our desire for it and our making right use of it. Jesus said, "If thine eye be single, thy whole body shall be full of light." Again "The lamp is not brought but that it should be put upon the lampstand." God's purpose is to make himself known. Through the ages this changeless purpose runs, and finds its fullness in Christ.

Just as it is God's purpose to reveal Himself, so it is the increasing desire of the Christian to know Him. Then shall we know of we follow on to know the Lord. The cry of Moses' heart, "show me thy glory," has been repeated in every devout heart from his day to ours. You will hear Paul saying, "That I may know him, and the power of His resurrection and the fellowship of His suffering. Yet doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." It is heard in the request of Philip, "Lord, show us the Father and it sufficeth us."

Moses had had exceptional opportunities for knowing God and storing his soul with His truth. He was blessed with unusual natural advantages in a home where all the traditions of God's revelations to his ancestors were religiously preserved and taught. He was instructed in all the wisdom of the

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Thursday, February 7, 1918.

Egyptians. He had forty years of quietness and meditation in which all this knowledge should ripen. And then God comes to him in a strange and wondrous way at Sinai, then in Egypt and again at Sinai in the giving of the law, and the manifestation of God to him later when Moses and the elders beheld God and ate before Him.

And yet there is the cry in his heart, "Show me thy glory." The heart still yearns for closer fellowship with God; more intimate knowledge of Him. What he has received makes him all the more eager for further revelation. The spiritual appetite and capacity are awakened and enlarged by what we know of Him. And we are convinced that He has further unfolding of His glorious character and will than we have yet received. To the eager inquiring soul, Jesus says: "Unto you is given to know the mysteries of the kingdom of God, but unto them it is not given, because having eyes they see not, and having ears they hear not." You may know Him if you wish. Draw nigh to God and He will draw nigh to you.

WHAT MOSES SAW.

A few men stand out in the past centuries as beacon lights, receiving the knowledge of God and making Him known to men. Rather they are like Hermon, whose snow covered summit catches the first glint of the coming day and spreads through all the vales below and planes beyond. Such men are Moses and David, and Isaiah, and Paul. They are true reflections of His glory for they manifest the same truth; they bear faithful witness of God.

What did Moses see? At first some may think of him as bringing us a different message of God from that of David, or Isaiah, or Paul. And so he did in some ways. No man can fully declare Him. That was left for Him who is the radiance of His glory and the express image of His person. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He that declared Him." But these in their places bear concordant and complementary testimony to God, for there is no contradiction or divergence in their witness. Moses is commonly regarded as the impersonation of law, and Paul the apostle of grace; and so they are. Each had his mission and fulfilled it well. But Moses recognized that his work was incomplete and preparatory. The Lord your God shall raise up a prophet among you like unto me; Him shall ye hear in all things.

Moses was the law giver. "The law was given through Moses." But he was not satisfied to be a law giver. He was not satisfied with making rules for men to live by and pronouncing judgment against the disobedient. He had heard the thunder of Sinai and had seen the revelation of God's anger against sin. The holiness of God was made known in the decalogue and in the preparation for and manner of its giving. But Moses had seen enough of God to know that there was other than this which could be made known, and so he made bold to ask God to show him His glory.

What was God's answer? Unable to grant

as yet, fully the desire of Moses, for no man can see His face and live, God prepares to make known to Moses something of that which constitutes His crowning glory. It is an anticipation of what was afterward revealed in Christ. It is an epitome in a sentence of the whole teaching and purpose of the tabernacle and its ministry. It is the conclusion and interpretation of all sacrifice and sin offering. It is our hope and way of deliverance. It is the revealing of the final purpose of God concerning sinful man. It is the manifestation of that which is inmost and, if comparisons are possible, best in God. Hidden in the cleft of the rock as God passed by, this is the answer which Moses received to his request: "Jehovah, Jehovah God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty." It is added that Moses "made haste and bowed his head toward the earth and worshipped." Thus Moses by anticipation received something of what Paul called afterward "the gospel of the glory of the happy God."

MISSISSIPPI'S SHAME.

This is a matter about which one would prefer to be silent, if silence did not incur the guilt of ignoring or condoning sin. There can be no surprise when it is said that our present shame is the report of conditions in the State Insane Hospital at Jackson. We do not know who is to blame. We hope the legislative committees, which are investigating may determine that. We certainly hope that no innocent person may suffer; and we equally hope that the responsibility for conditions in the asylum may be located whoever has to suffer.

It is not politics we are interested in; nor are we willing that partisanship shall enter into it to condemn the innocent nor clear the guilty. Not even do we wish that partisanship shall be the means of correcting a wrong. But every citizen of Mississippi who loves and honors the state; every man and woman who loves righteousness and hates iniquity cry out for the washing of a foul condition from one of the state institutions. To be silent in a time like this condemns a man of being indifferent to sin or righteousness, or an actual partaker of guilt.

One committee has been acting for the House of Representatives behind closed doors, and nothing is published of the testimony before them or of their action thereon. But another committee has been acting for the Senate and much of the testimony given has been published. It is of such a nature that no normal person would have willingly told, and much of it was given under protest, that is, under fear of contempt. It is of such kind as no one would have dared to give if it were not substantially true, for it would have resulted in prosecution for slander or worse.

It is up to the Legislature to come clean in this matter and compel a cleaning up of conditions at the asylum. If these things which are reported had been told of some land sunken in heathenism, we should have

put it down to the credit of their ignorance of the true and holy God. What shall we say when these things are said of a philanthropic institution in our own state and controlled by the State? Mississippi has suffered enough by investigations hitherto which have led through houses of prostitution. Any man now who undertakes to shield a criminal or cover up the facts condemning the guilty is forever blackened in character and deserves the scorn of all decent people.

Many homes in Mississippi are now distraught with concern about the unfortunates who have been carried to this institution for treatment and protection. To know that these unfortunates are put into the hands of any whose names can be connected with current reports is unendurable. From one end of the state to the other the cry will go up that will not be hushed till these reports are corrected or conditions altered. Whenever the investigation leads let us have a cleaning up. To cover it up is to justify it and make its continuance certain and the future unthinkable.

The names of young women have been mentioned in a way to ruin their reputation forever. There is no reason that the names of women should be blackened and the names of men remain untouched. There has been a disposition to conceal the names of men. We hope none may suffer unjustly, but surely it will not be possible for men to hide in a time like this. But the chief concern is not so much in the punishment of the guilty, as necessary as that is, but the making of conditions wholesome in this home of unfortunate men and women.

Education Commission

Let us get out of debt.

The Mississippi Baptists are not half ambitious enough. Four Methodists go to College where only three Baptists go. This is true North and South. Fifteen Presbyterians and Congregationalists go to College to every Baptists.

There is nothing so expensive as ignorance.

Shall we make Mississippi a Baptist Democracy? That is the thing we should do, provided we educate our democracy. Uneducated, we will have a "Bolsheviki."

Dr. Tillett, of Vanderbilt, said that the problem after the war is to make democracy safe for the world. As a denomination we must make democracy safe for Christianity. Much schooling will be required.

Dr. Payne of Peabody said: "The worst calamity that could come to public education would be discontinuation of denominational schools." He has been teaching teachers for forty years.

It is believed by the Education Commission of the Southern Baptist Convention that "Education Day" every year in June will mean much for Christian education. Every Sunday school in the Southern Baptist Convention is urged to observe this day. Literature will reach every superintendent on time.

CAPT. W. T. RATLIFF.

On Sunday, January twelfth, 1918, in his eighty-third year, Captain W. T. Ratliff passed away after a lingering illness, surrounded by all his children.

The Captain had realized in full the assurance of the Psalmist in God's dealing with a good man. "With long life will I satisfy him and show him my salvation."

Mississippi had been admitted to the Union only eighteen years before his birth. In his childhood and young manhood slavery had reached its culmination. His boyish eyes beheld the veterans of the Mexican war as they returned covered with glory. He was a brave Captain in the Confederate Army during the war between the States. In the vigor of his young manhood he had a leading part in saving his native state during the days of Reconstruction. He saw the beginning of Prussian domination in Germany during the war of 1870, when Bismark started the fires which are now raging in the present world-war.

The last years of his life were filled with unspeakable sadness because our own country was drawn into the terrible conflict.

So, for more than three quarters of a century the Captain lived through the most significant period of the world's history.

His life was full of activity, and its influence for good was never surpassed by any citizen of his state. He was a man of wonderful versatility, a devoted husband, a gracious father, a brave soldier, a sagacious statesman and a great citizen.

He gave his energies to the important things of life—to education, temperance, social order and affairs of state. He was an active participant for more than fifty years in the work of the Baptists of Mississippi. At different times, and for many years successively, he was secretary, treasurer or president of the Mississippi Baptist State Convention; clerk, treasurer and Moderator of the Central Association.

For forty-eight years he was a member of the Board of Trustees of Mississippi College without a break, and for forty-five years in succession president of the Board. He was for fifty-three years a deacon of the Raymond Baptist church, and its Sunday school superintendent for all that time. He was a member of the Vicksburg National Military Park Commission, associated with General Stephen D. Lee and others.

He was at the time of his death president of the Anti-Saloon League of Mississippi and greatly rejoiced over the fact that Mississippi was the first state to approve the prohibition amendment of the Federal Constitution. He was president, likewise, of the Board of Trustees of History and Archives of Mississippi.

His services as Chancery Clerk and Sheriff of Hinds County extended over a long period of years. It was during his incumbency of these offices that his rare wisdom, his sound political philosophy, his disinterested citizenship and his respect for law and order made him one of the greatest leaders in public life of his day. It was here that his versatility of mind, his nobility of character and his peerless championship of right gained for him the friendship and admiration of the great men

of the state—lawyers, judges, ministers and all good citizens.

Though living his entire life except for the four years of his war experience in his native county, his influence was felt throughout the state; and many great measures for her betterment were inaugurated by him whilst, because of his modesty, the larger credit was frequently given others.

By common consent the service he rendered to Mississippi College, the idol of his heart, will be considered the greatest contribution to the welfare of his state and country and the world. He put into that institution the very best he had of rare wisdom, of generous sacrificial giving, of unfailing loyalty.

Concerning his services to Mississippi College at its most critical period. Dr. J. B. Gambrell has said: "Captain Ratliff brought to this delicate and all-important task, as head of the Board of Trustees, the wisdom and administrative ability acquired in an army experience, controlling men as an officer, and he brought to this his long experience in political affairs, where the skill of the politician, the finesse and the practical wisdom of public servant had never been soiled by cunning or duplicity. Such a man is a God-send to the College."

Mental Traits.

In estimating the strength of Captain Ratliff's life, three points deserve consideration: First. He had the proper basis and conception of life. With him life did not consist in the abundance of things one possesses, but rather in character and right conduct towards his fellowmen and reverence to God. Second. Because of this proper conception of life he gave the proper emphasis to things and men in their mutual relation. He had a rare gift of putting emphasis on the primary things. He stressed things of essential importance. Just here his discrimination between major and minor things was marvelous. Third. He therefore had a proper perspective of life. He was eminently sane and just. Side issues and incidental things never obscured the essential. What John A. Broadus was for half a century among the ministry for sanity, wisdom, fairness and force of intelligent manhood, Captain Ratliff was among our laymen.

Those who knew him best were astonished at his wisdom and the fertility of his mind. He looked at things from every angle, sought all the facts, weighed the testimony, then drew his conclusion. His intellect was penetrating and discriminating. The most delicate and difficult questions in politics, religion and public affairs, he penetrated with the strength and keenness of analysis possessed by few men.

He was likewise clear and transparent in thought. Whilst not dogmatic he was logical and consistent in his argument and conclusions. His intellectual sanity made it impossible for him to be a sophist. He was remarkable for his practical wisdom and his thoughts were made engaging by his rare gift of illustration.

Moral Traits.

At the head of the moral traits possessed by Captain Ratliff integrity, honesty, whole-

(Continued on Page Eight.)

SERMON BY J. H. JOWETT, D. D.

"DYING, WE LIVE."

(Continued from Page Three.)

the lint from our bruises and the bandages from our limbs, and moving in fascinated contemplation of our own complaints.

Now, the egoist is exceedingly lonely, and becomes increasingly so, and that by the eternal law of God. It is a dry, parched, arid loneliness, for the genial springs and currents of the soul have never been unsealed. Incessant self-regard imprisons a life in the winniest impoverishment. If I would attain unto a life that is bright, genial, fruitful and interesting, I must cease to spin upon a point and move in wider fields. I must die to self and be born in brother. I must be born into another's manly life, into his interests and affairs, into his joys and sorrows, his pains and disappointments, his conquests and defeats. I must be born into my brother's world, and stand at his point of view, and contemplate the landscape of life from his window. How does life look through the eyes of the poor? I must be born into their world and gain the sympathetic vision. How does life appear through the eyes of the rich? I must seek to gain their point of view and survey the hills and the vales, the slippery slopes and the dangerous crossings which fill the line of their sight. The old man must not forget the world of the young man, and the young man must think himself sympathetically into the world of the old man. The sectarian must sensitively interpret his brother sectarian who worships over the way, and the political partisan must seek an intelligent apprehension of the other partisan who sits on the opposite bench. Health must seek to realise the glooms of sickness, and sickness must strive sympathetically to apprehend the growing vistas which stretch away in the land of health. We must die to self, and be born in one another's worlds. We must call out and employ, in sanctified exercise, the elevating faculty of the imagination. Egotism is born when imagination is dormant. The man of little imagination is the victim of large conceit. Small imaginations are always creative of petty worlds, and in the tiny world the little self looks colossal. What is the function of imagination? Imagination is the exploring faculty prospecting other worlds. It exercises itself in the unseen. It seeks to realize what is proceeding behind the blank and unsuggestive wall. It strives to pierce the veil and vesture of the flesh, and to interpret the mystic life behind. It endeavours to enter into another man's thoughts and feelings, and to gather up the significant movements of his spirit. It is imagination, lofty and sanctified, that takes me out of myself and places me in the home of another self. Where imagination is weak, or listless, or asleep, other selves become obscurities or non-entities, and our own swelling self fills the entire scene. And so we have John Ruskin making the startling assertion that "an unimaginative person can never be reverent or kind." The assertion is self-confirmatory. The imagination is just a refined, discerning sensitiveness, and where this is absent there can be no perception of the venerable, and

where man does not perceive the venerable, he cannot be reverent, and where there is no reverence there is the spirit of harshness and cruelty, and man can never be kind. Imagination delivers me from incessant self-regard—from merely looking upon my own things,—and enables me to adopt the Apostolic counsel, and to "look upon the things of others." When imagination lifts me into the world of my brother, there arises a need of a new vocabulary. New things come into existence for which new terms are required. The old lonely life had no need of the terms, because the things themselves did not exist. Now, with the death to self, beautiful intimacies are born, and I require such great and wide-reaching words as these—sympathy, fellowship, communion, co-operation, and the whole vocabulary of brotherly speech which rings in the Kingdom of God. When a hallowed imagination is at work, egotism dies, and with the death of egotism, loneliness is destroyed. "Except a corn of wheat fall into the ground and die, it abideth by itself alone."

"But if it die it bringeth forth much fruit." Then death to self is not only the cure of loneliness, it is the secret of fruitfulness. "It bringeth forth much fruit." "To die"—to bury yourself in others—is the secret of personal fruitfulness. Impartation is the clue of multiplication. We must get away from self if we want self-treasures to be beautified. To give a thing is more really to possess it. How is it with a truth? Here is a truth which has been given to me. What shall I do with it? Shall I merely lock it up in some strong secret room of the mind? Then I shall lose it, retain it only as a dim and corroding treasure. How, then, shall I keep it? Impart it, and in the very act of imparting I shall more truly possess it. There is not a Sunday School teacher who does not know a truth which has lain dull and unattractive on the floor of the mind for years, has shone resplendently while he sought to impart it to his scholars. He said he never really saw it till he began to teach it. Truth never puts on its most beautiful garments until it is being given away. The disciple never sees the superb glory of the truth until he becomes an apostle. If we bury the truth in self it soon appears tarnished; if we share it with a brother it shines like a star. While we give we all the better possess; if we die, things germinate into richer loveliness; we "bring forth much fruit."

It is not otherwise with the Church. If the Church shrink into a club, self-contained, self-sufficient, it "shall abide by itself alone," unconscious of its own heritage, imprisoned in chills and infertility. But if the Church dies she "bringeth forth much fruit." The Church must get out of herself, must die to herself, must become apostolic and missionary, both at home and abroad. For her own sake the Church must be apostolic, going out to prospect among men with the word of her great evangel. The Church will lose the grip and beauty of the truth if she fall in her commission. The Church never really claims a truth until she has proclaimed it. When she takes a truth, and gets away from her comfortable self, and enacts the truth before others, the truth is lifted up before her own

vision rerified, clarified, glorified. She stands in the midst of her mission with her own treasures burnished and refined. But if we drop the mission, and sink into a cosy club, if we drop the apostolic and become self-centered ecclesiastical egotists, we shall abide by ourselves alone, and the winter of our isolation will rob us even of the bloom we bear, and we shall lapse into moral and spiritual sterility. This is the explanation of much of the spiritual barrenness which prevails among men and Churches. We spin too much on one spot. Life would become more fruitful if we shifted our ground. It is when life becomes self-forgetful that our powers are raised to their highest significance. Graces speedily germinate in the atmosphere of sacrifice. The life bringeth forth much fruit.

THE CROSS AT THE FRONT.

FRAGMENTS FROM THE TRENCHES.

(By Thomas Tiplady, Field Chaplain With the British Forces in Flanders.)

During the past week I have been reading a most remarkable book, published by Revells, entitled *The Cross at the Front, or, Fragments From the Trenches* by Thomas Tiplady. If I were seeking a single phrase in which to describe it, I could, with unusual fitness, call it an *affaire du coeur*—an affair of the heart. From cover to cover, its author realizes that intellectualism works by brain, true, undeffiled emotion by the heart. The one appeals to knowledge, the other to love. As a Field-Chaplain with the British forces in Flanders, recording the signs and scenes, through which he, himself, has passed, Mr. Tiplady, without pulpit or vestments, is always preaching the Cross of Christ—the Cross, set on the parapet of the shot-torn trenches, in the dug-outs, behind the lines.

Here is a man—so rare to come at, in these days—who realizes that all life, worth the living, is made up of fragments of Calvary's Tree. He sees its self-sacrifice, self-abnegation, passion and ultimate victory, woven into the warp and woof of life on the battlefronts of Europe. Vicarious suffering meets him with pierced hands on every side. Love, crowned with thorns, is daily toiling up to the cruel cross, bearing for others, their shame, their agony, their poignant pain. And his strong, yet tender interpretation of these things, reveals a phase of the Great War which so many writers embarked on the project of describing its incidents, seem so woefully to have missed. As I have already said, Mr. Tiplady's book is indeed, an *affaire du coeur*.

One cannot scan a solitary page of this remarkable volume without recognizing the author's extraordinary faculty for discovering lilies blooming in a quagmire of surrounding ugliness; a note of joy amid a chorus of pain; stars aglimmering in midnight darkness; heroism triumphing over suffering; Life, glorious and immortal, rising unconquered by the agonies of Death. Amid the wreck and ruin of the blood-soaked fields of Arras and the Somme, he finds beauty in ashes; he offers "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Put a writer of the Patrick MacGill

or Jack London type in Thomas Tiplady's place on the Flanders battlefield, and with his grim, uncompromising realism, he would freeze your very marrow, as he visualizes the horrors of the scenes of carnage, or overwhelms you with his harrowing descriptions of scenes, brimming and dripping with blood and tears. You would be left without a shadow of a doubt, that you were reading records of the most frightful conflict in human history. But you would be left, also—to your utter loss and impoverishment—without almost every beautiful touch, with which Mr. Tiplady adorns his work. Yet make no mistake, here, I pray you. You are not having palmed off on you some rose-scented, garlanded substitute for a grim, hideous reality. Not a bit—not at all. In this thrilling, yet tender book of his, the author is not describing a lady's lawn party, nor a strawberry tea. He is writing of the battlefields of Flanders. He does not shrink from the recital of incidents which harrow the soul and rend the heart. He knows just as well as does the crudest realist extant, the cruelty, the relentlessness, the horror of war. But he sees and knows something more. He sees, in the prodigies of valor, the deeds of self-forgetfulness and sacrifice he has witnessed almost daily, something which begets within him a new faith in humanity, and the future of the race. He recognizes it for something which, despite its barbaric death-dealing setting, is fraught with epoch-making significance, and pregnant with a hope that enables him to look beyond the purple mists which fill the valley to the sunlight that gilds the eternal hills. He knows, as all men know, to whom are given the upward look and forward vision, that in the searching experiences of the battlefields, life is pruned of its foolish, useless fringes; that ordinary men, made only of the red clay of Adam and the wind of God, are being born again into a nobleness they had never dreamed of, into a spiritual exaltation to which they had hitherto been strangers. "A woman when she is in travail hath sorrow, because her hour hath come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." That is the viewpoint from which Thomas Tiplady has written *The Cross at the Front*. That is what makes it different from almost any other book written since the beginning of the Great War. Therein too, lie its beauty and its strength; and all who read it will—or should—come to believe that although the sun of the day in which we are living is setting in blood, it will rise again on a world freed forever from the tyranny of military despotism; that, although weeping may endure for the night, joy will come with the return of morn.

Whence, think you, comes this man's special fitness for the undertaking and carrying out of work of such a unique, enspiriting order? For answer, one must go back to the time when the present world-tragedy had not, as yet, spread its devastating blight over all mankind. In those days, the author of *The Cross at the Front* could have been found, not in some fat, well-dowered cure-of-souls, or snugly-ensconced pastorate, but laboring among poor, outcast, poverty-stricken souls,

Budget Laymen Department

N. T. TULL, Superintendent

Budget Supplies.

For the information of many who are writing me in reference to envelopes, record books, pledge cards, etc., for putting on the budget system, I give below the necessary information.

The Board has designated Mayes Printing Company, Louisville, Ky., as the house from which to procure envelopes. Following is their price list on the single envelope we recommend. I can furnish samples of the envelopes on application. I would suggest that weekly envelopes be ordered in cartons or boxes. Monthly and semi-monthly

in the East-end of London. There it was that Thomas Tiplady learned how to find gold in the gutters of human life; to discover flowers of beauty and great fragrance growing in the dank, baleful soil of vice and poverty; to "see good in the inch, and cling to that," as Stevenson put it; to acquire the insight, sympathy with the erring, his attitude to humanity at large, which, later, was to enable him to write a soul-stirring book like *The Cross at the Front*.

One word more. There is a chapter in Mr. Tiplady's book entitled *The Untouched Cross*, wherein the author describes the ruins of a church battered into fragments by German shells. Yet, where the east wall had once stood, a crucifix remained intact, amid the surrounding ruin and desolation. That chapter may very fitly be called the keystone of the arch Mr. Tiplady has reared with such artistry and deft beauty. Whatever else—empires, thrones, causes, abuses, wrongs—may perish, the Cross of Christ still stands.

*The Cross still stands high o'er the strife
Of reddened brand and clashing steel;
The Cross still stands—O Tree of Life!
Whose leaves the suffering nations heal.
O, Fount, whence flows a crimson tide;
O, Source of grace, to none denied;
Sweet symbol of the Crucified—
The Cross of Christ still stands.*

*The Cross still stands against the sky
Of Pain's dark night—of Sorrow's tears;
The Cross still stands—uplifted high
Its beacon-light of Love appears—
Far-flung o'er life's tempestuous seas,
To guide frail, storm-tossed argosies
Into the Port of Perfect Peace—
The Cross of Christ still stands.*

*The Cross shall stand—our prop and stay
Though hearts run waste and courage fail;
The Cross shall stand, though flesh decay
And Death o'er mortal life prevail;
Till Wrong's last citadel shall fall—
Till Christ shall reign "crown'd Lord of all"—
The Cross—His Cross—shall stand.*

—Cestrian in The Christian Work.

sets may be ordered just in rubber bands. You will note that the cartons are 1-1-2 cents extra per set. Note also that their minimum charge on small orders is \$3.00:

Prices of the Single Envelope System.

Printed, numbered and dated. In rubber bands. We do not pay delivery charges. Fifty-two to the set.

Number of sets white Manila
25 to 50 sets, white, 10c per set; manilla, 9c per set.

51 to 110 sets, white, 9 1-2c per set; manilla 8 1-2c per set.

111 to 150 sets, white, 9c per set; manilla, 8c per set.

151 to 210 sets, white, 8 1-2c per set; manilla, 7 1-2c per set.

211 to 300 and over, white, 8c per set; manilla, 7c per set.

We do not give discounts on single envelopes.

Monthly envelopes one-third the above prices.

Bimonthly or semi-monthly envelopes are furnished at two-thirds of the regular weekly price of the same number of sets.

Minimum charge of \$3.00 net on small orders. Cartons or boxes for single envelopes 1 1-2 cents each extra.

Mayes Printing Company, Louisville, Ky.

The best treasurer's record book for full-time churches is the book designed by the budget man and published and sold by Hederman Brothers, Jackson. The price of the book is \$4.25. It has some helps that make the work much easier than other record systems. Hederman Brothers also print and sell our specially designed Monthly Church Treasurer's Record for the fourth-time churches. Price postpaid only 75 cents. The best record book for half-time and third-time churches is Myer's Paramount Church Treasurer's Record, sold by The Baptist Record, price \$1.60 postpaid.

We recommend that pledge cards be printed especially for each church, showing printed in the card your church budget schedule, so that each subscriber may see when he makes his pledge just how much money is to be raised by the church, and how it is to be distributed to the different objects going to make up the budget. Any printing office can make up the card after the style shown in your budget tracts. However, when it is not possible to have your own card printed, a stock card designed by us can be bought through Hederman Brothers, Jackson, at prices ranging according to quantity from 75 cent per hundred down. There is also a neat little pledge card furnished with each set of envelopes by the company making up the envelopes.

Write me for any desired information about any phase of the budget plan. I will answer all letters promptly. Address N. T. Tull, Jackson, Miss.

Camp Pastor Johnson at Little Rock, Arkansas, reports 235 professions of faith among the soldier boys.

Dr. A. C. Watkins has located at Rayville, La., preaching there and at Delhi.

Mississippi Woman's Missionary Union Page

MRS. H. M. KING, Editor, Jackson
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building & Loan Fund, Oxford
 MRS. J. L. JOHNSON, JR., State Trustee, Hattiesburg
 School
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 Recording Secretary, Mrs. Rhoda Enoch, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature fund, which should be sent direct to Miss M. M. Lackey.

Savior, Be My Guest Today.

Homely work is mine today,
 Floors to sweep and fires to lay
 Plates to wash and clothes to mend
 Work which never seems to end,
 Yet I pray, Savior, be my guest today!

Not as one to dwell apart
 In the spare room of my heart,
 But as one to whom my prayer
 May confide the smallest care;
 Thus I pray, Lord, be Thou my guest today!

He reproves me in my fret
 Over work unfinished yet,
 Checks me if I make a task
 Of some work He does not ask:
 My dear guest wishes me to work and rest.

At the closing of the day,
 When once more my heart shall say
 In this busy life of mine,
 All the glory, Lord, is thine,
 Christ, I pray, be my guest of every day!

—Mrs. S. W. Missionary Canal Zone.

The above poem was written by one of our most consecrated and self-sacrificing missionaries in the Canal Zone. How it fits into the heart life of so many of us!

"Jehovah answer thee in the day of trouble."

We now have plenty of report cards. They came from the printer too late to be sent in the package of literature to each society, but plenty have been mailed to each superintendent. She will send to each society.

Reports are coming in a bit slowly this time. Remember we are most anxious to know the result of our Week of Prayer.

Our Miss Traylor has been quite ill for the past ten days. She is now (this is Saturday) able to sit up a bit and we hope she will soon be her usual cheerful self. Write to her.

Literature Fund for Quarter Ending January 31, 1918.

Brooksville	\$ 0.40
Houlka,	1.00
Vicksburg (Bessar Ave).....	1.00
Merigold	1.50
Enterprise	90
Pleasant Ridge	80
Leland	4.80
Leakesville50
Mrs. L. D. Mosher50

Blue Mountain	5.00
Mrs. Tinnin50
Plantersville	1.25
Coffeeville	1.00
West Point	1.25
New Augusta	1.20
Verona70
Pleasant Hill	1.00
Indianola	4.00
Liberty	2.50
Nettleton	1.25

Total\$30.25

To each society sending as much as \$1.25 we sent a copy of "Auxiliary Programs. If you fail to receive it sisters, please write us. This small fund from the societies is wonderfully helpful these days when postage means so much. We are just as economical as we can possibly be, but the March Week of Prayer literature which we are sending direct to each society called for over \$25.00 in stamps.

May other societies respond to this call.

M. M. LACKEY.

A Call of Alarm.

The Foreign Mission quarter closes today. While many reports have not yet come in, and offerings from societies have not been received by Dr. Lawrence, still his books show quite a falling off as compared to last January.

Sisters, we are NOT going to fail, are we?

I am aware of how the Red Cross, the Liberty Loan Fund, the Thrift Stamps and other war activities have drained us. And I am not uttering one word of complaint because of these; the demand of our country is a very present demand.

But because of this extra call we surely are NOT going to fail to respond to the Higher Call, are we?

This is a testing time. Shall we meet the need.

Let us think a while more seriously, pray more earnestly, and give more generously. Oh, let's this time give till it hurts.

Most earnestly,

YOUR SECRETARY.

ONE OF CHINA'S MOST IMPORTANT GODS ABSENT FOR A WEEK.

The Chinese New Year comes between January 25 and February 15. This New Year's day is when the kitchen god is renewed each year. This kitchen god, which is only a hideous picture printed on paper, found in every heathen home. It is pasted up in the kitchen, being a kind of reception hall—the first room entered in the Chinese home.

This god is supposed to keep a record of all the doings of the family during the whole year. He is taken down just seven days before the end of the year and left down till New Year's day. Thus the god that is worshipped more than any other god in China is absent for a week.

And where is he? And what is he doing? When taken down he was burned to carry his report to headquarters. But before being burned, sweets were smeared over his lips to insure his giving a sweet report instead of telling the true state of affairs.

Reader, you wonder how such things can be true, how these people can be so blind and superstitious.

Hear Paul's words Rom. 1:21: "Because that when they knew God, they glorified Him, not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

These lines seem to apply with peculiar force to the Chinese, a great people, but without a knowledge of the one true God and of His Son, our Savior, Jesus Christ.

PEARL CALDWELL.

(Continued from Page Five.)

ness, soundness, righteousness, stand pre-eminent. The great fundamentals of truth and justice and righteousness were imbedded in him. They were lived by him. They were breathed out through him. As the fruit of these great traits there came great heartedness and open handedness to the needy. A beneficence he had that was multiform, and covering this benevolent spirit was a tenderness of affection, a considerateness of every one who needed sympathy, and a charity for the failings of others that made him conspicuous among his fellows. He was severe on himself but liberal to others. He did not cherish malice, and covered the faults of his friends with a mantle of charity and was generous to his foes.

Religious Traits.

Religion was the crowning element in the life of Captain Ratliff. It was the foundation stone. It inter-penetrated his whole life. It was the secret of every moral and public virtue that adorned his career. He was pre-eminently religious and whether in the realm of politics or temperance or war or matters of state, his religious convictions dominated his whole life.

He was a great, godly man. He was a reverent soul. There was no flippancy or lightness in him. He revered and adorned and worshipped God. Following this reverence and growing out of it was a child-like humility. This in turn manifested itself in his dealings with his fellow men.

Obedience was the law of his life religiously, and the majesty of God met in him an unquestioned obedience. Whilst not fanatical and rhapsodical as to his faith in God, he was full of quiet and abiding trust that gave him the serene assurance of eternal life.

In the full and fine expression of Christian love he made a beautiful approach toward illustrating in his life Paul's conception of love as set forth in the thirteenth of First Corinthians.

And so there has passed from our midst one of the greatest citizens and noblest Christians Mississippi ever produced.

For more than sixty years he had the championship of his lovely and golly wife, and their children, eight living and all present at his death, are left a rich heritage.

Whilst his good wife, who halted at the gates of death, wanting to go with him, remains and they rise up and call her blessed. She is one of the most seraphic Christian women in all the land. Surely the world is better for such a couple as Captain and Mrs. Ratliff to have lived in it.

B. D. GRAY.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

We Study That We May Serve.

Convention Chorus

Tune—Tell it wherever you go.

Tell it—Tell it—

Tell it wherever you go,

The B. Y. P. U. Convention meets
This year at Kosciusko.

A standard of excellence for a
Baptist Young People's Union.

I.

Organization

1. Officer.—Have the following:
President, Vice-President, Secretary,
Corresponding Secretary, Treasurer,
Chorister, Librarian.

2. Committees.—Have the follow-
ing: Membership, Social, Program,
Instruction, Missionary.

3. Groups.—(1) The Union divid-
ed into Groups. (2) Each Group
shall have a Captain, who shall have
supervision over the work of his
Group.

II.

Meetings

1. Weekly Meetings.—(1) Pro-
gram based upon topics in the B. Y.
U. U. Quarterly, which are each month
a Devotional, a Doctrinal, a Bible
Study, and a Missionary Topic; (2)
developing the individual by having
at least once each quarter, each active
member to take part on the program
apart from the congregational sing-
ing; (3) an average attendance of
at least 75 per cent of members en-
rolled.

2. Business Meetings.—(1) The
Union shall have a Quarterly Busi-
ness Meeting at which each officer
and the Chairman of each Commit-
tee will read to the Union a written
report of his work; (2) the presi-
dent shall make an Annual Report to
the Church in conference.

3. Socials.—At least one social per
quarter.

III.

Educational Work

1. Systematic Bible Readers'
Course.—At least one-half the entire
membership keeping up the readings.

2. Study Course.—The Local B.
Y. P. U. shall take each year at least
one Study Course recommended by
the B. Y. P. U. of the South.

3. Giving.—At least 75 per cent.
of the active members giving syste-
matically to benevolences and
church expenses according to the
Church plan.

Mr. Tom J. Lewis, Ellisville, Miss.,
R. F. D., writes: "Enclosed please
find a list of those who have finished
the two year Bible Readers' Course.
There are 21 in all. Please send cer-
tificates of recognition."

January 1st ended another two
year cycle in our systematic Daily
Bible Readers Course and many of
our young people have kept up the
readings through the entire term
and are entitled to recognition.

Of course it is not for this recogni-
tion or public favor that we have read
our Bibles, for it is only those who
really love the Lord that daily seek
Him through His work, but in recog-
nition of this devotion a beautiful
certificate will be presented.

These certificates should be pre-
sented publicly and with honors.

I will be glad to supply these cer-
tificates to any reporting the com-
pletion of the work.

The above report from Mr. Lewis
should be inspiring to any B. Y. P. U.

Question and Answer.

Question: A young man has moved
to our town and, although he is
not a member of a Baptist Church,
he has become interested in, and
comes to our B. Y. P. U. Should he
be taken in as a member, or should
only those who are Baptists (as the
name of the organization implies) be
entitled to membership?

Answer: The purpose for which
the B. Y. P. U. exists, in the main is
to train BAPTIST young people in
church membership. Provision is
made, however, in the constitution
for three classes of members, Active,
Association and Honorary. The
young man you speak of will come
in the class of associate membership,
and will be entitled to all the privi-
leges of the B. Y. P. U., except to
vote and hold office.

REPORTS OF STATE CHARITY HOSPITAL AT JACKSON.

(We are glad to give here a small
part of the report made by the investi-
gating committee who examined af-
fairs at the Charity Hospital, arrang-
ed by Dr. L. S. Rogers, Supt.)

We visited this institution three
different times, the 15th, 16th and
17th; each visit made without giving
previous notice. We have carefully
inspected every department of this
institution. We made several trips
through all the wards, talking with
the patients and inspecting the condi-
tion of the wards with regard to
cleanliness of same, including beds
and linen, and observing the methods
employed in handling, caring for and
feeding patients, and keeping the var-
ious rooms and wards in clean, san-
itary condition. We find that the bed
linen is changed every and oftener if
necessary. The floors are scrubbed
twice a week and swept every day. As
to the food the patients receive, we
believe that it is as good as can be
provided within the appropriation, al-
though no luxuries are provided them.
We consider the diet given the pa-
tients to be wholesome and well bal-
anced. We find no complaint from
any of the patients concerning treat-
ment and attention they receive. We
found the young lady nurses on duty
in various wards and all were kind,
attentive and considerate in the care
of the patients.

We visited the operating depart-
ment which we carefully inspected.
We noted the scrupulous cleanliness
of the surgical instruments in their
glass cases, the effective use made of
the very valuable and up-to-date ster-
ilizing plant, and the scientific pre-
parations made for surgical opera-
tions.

We commend the efficient and busi-
ness-like methods employed in the sur-
gical department.

The whole report was one of ap-
proval for those in charge.—Ed.

WANTED 15,000 YOUNG MEN AND WOMEN

The Government has enlisted the aid of Draughon's College in securing
10,000 stenographers and thousands of other office assistants, making so
to speak, DRAUGHON'S a recruiting and training station for Government
office assistants.

Miss Gilley, on recently completing, BY
MAIL, Draughon's Bookkeeping—an eight-
weeks' course—received the following telegram
from the Government:

(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Mur-
freesboro, Tenn.: You are appointed bookkeep-
er Revenue Bureau, \$1,000.00 a year. Report
234 Treasury Bldg. ROPER, Commissioner.

Another Telegram

Washington, D. C.—Miss E. J. Laws
(Draughon's), Nashville, Tenn.: You are ap-
pointed stenographer, \$1,100.00 a year. Sur-
geon-General, War Department. Report room
506 Mills building. NINAS, Chief Clerk.

The foregoing telegrams are worded along
the line of other telegrams the Government is
sending almost DAILY to Draughon students,
offering them \$1,000.00 to \$1,200.00 a year to
begin on. If you prefer a position with a busi-
ness concern, Draughon will guarantee it.

By the Draughon method of instruction—the method indorsed by busi-
ness men—the necessary training can be taken BY MAIL just as well as at
college, and at about one-sixth the cost. For rates on course BY MAIL or
AT COLLEGE, write

Draughon's Practical Business College, Box 28, Nashville, Tenn.

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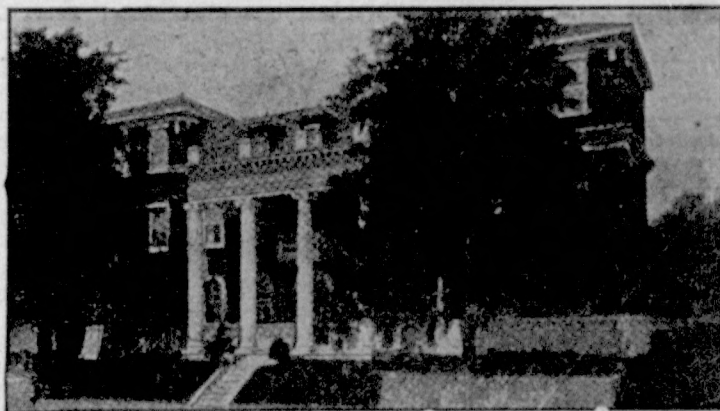
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(Opposite the West Side of the Governor's Mansion)

A modern Hospital, thoroughly equipped, especially for Sur-
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nex for colored patients.

Graduate Nurses Furnished the Public on Application

DR. JULIUS CRISLER, Surgeon in Charge, Jackson, Miss.

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It is not Patriotic for Sunday Schools to close up during
these perilous times, even though the weather is bad and trying
on your faith. DON'T BE A SLACKER.

OUR PROPOSITION: To any school that has closed up and
will OPEN AGAIN BEFORE MARCH, we will send all the
necessary quarterlies for half price. Send for order blank and
state whether or not your school has closed.

In any specially needy cases we will donate the supplies for
the present quarter. WRITE US ABOUT IT.

(If anyone knows of a school that is closed that ought to be
open, please fill out the coupon below and mail to us.)

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Name of superintendent.....
P. O. State.....
Name of secretary.....
P. O. State.....
Name of pastor.....
P. O. State.....

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Peptiron is in convenient pill form, chocolate-coated, and pleasant to take. Get it today.

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Always reliable for

**Coughs
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Bronchial Cough**

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS TEACHING BY PARABLES —FOUR KINDS OF GROUND.

Mark 4:1-20.

Lesson for February 17, 1918.

Motion text—"Take heed therefore how ye hear" (Lu. 8:18.)

Lesson connection—This lesson occurs several weeks after the choosing of the Twelve of last lesson. Jesus was again by the seaside near Capernaum. This was a favorite resort for His teaching and healing. Heretofore Jesus had been teaching in plain statements. In this lesson He begins a new method of teaching, that is by parables.

1. Jesus Teaching by Parables (vs. 1, 2:10-13.)

1. Our lesson marks a distinctly new method which Jesus employed in teaching the people—the parabolic method. There are four great groups of His parables. The first group is found in Matt. ch. 13 and may be called the "Kingdom parables." The second group is found in Luke chs. 15 and 16 and may be called the "lost sinner parables." The third group is found in Matt. chs. 21 and 22, and may be called the "wicked ruler parables." The fourth group is found in Matt. ch. 25, and may be called the "Second Coming Parables." The first parable of the first great group is our present lesson.

2. What is meant by parables? Since this was one of Jesus' favorite methods of teaching, we do well to keep in mind what is meant by a parable. There are two ideas in the word:

(1) "To place two things side by side for comparison; (2) veiling the truth in a story, but with the veil so thin that the spiritually minded may apprehend it."

3. The group of Kingdom parables. These are eight in number as recorded in the 13th chapter of Matthew. Mark records only three of the group. They are called Kingdom parables because they set forth different phases of the Kingdom of Heaven in its establishment, growth and consummation. They portray distinctly the discouraging features of Kingdom work in the hearts of men during this gospel age. We need to keep in mind that the "Kingdom of Heaven" as set forth in these parables is the earth-rule of God through Jesus Christ in the hearts of men.

4. Why Jesus taught in parables. After uttering the parables of our lesson, the disciples of Jesus asked Him why he thus taught. The Master gives a two-fold reason (Mk. 4:10-13; Matt. 13:10-17): (1) For the benefit of His disciples—the spiritually minded, the kindly disposed toward Him. In the familiar illustration heavenly truth was wrapped up so that the disciples could easily and

immediately grasp the simpler phases of the truth, and at the same time, enabling them to carry the illustrated truth in mind till its deeper and larger meaning should break upon them.

(2) For the blinding of the evil-disposed. Jesus did not speak in parables purposely to cast a veil over the hearts of men; but the veil of evil was already there and, for Him to have spoken plainly the truth and cut athwart their deliberately chosen evil purposes and dispositions, would have provoked in His enemies needless antagonism and opposition to His work. Hence He veiled the truth from them in parables. The mysteries of heavenly truth were so presented that those who wanted to know might know and those who did not want to know, might not know.

11. The significant figures of the parables (vs. 3-8.)

Some precious Kingdom mystery is to be unveiled by the Son of God. He selects a homely figure with which all His hearers were familiar. It is that of seed-sowing. What could have been more familiar to every one? In all probability at that very moment could be seen the sower with his bag hanging by his side and scattering broadcast the seed from which he expected a harvest. There are four figures, expressed or implied, in this illustration about which special significance gathers and in which the Kingdom mystery is deposited. 1. There is the sower. 2. There are the seed. 3. There is the soil. 4. There is the harvest.

III. The interpretation of the parable (vs. 14-20.)

Some precious Kingdom mystery Jesus would deposit in these significant figures, which "prophets and righteous men desired to see and saw them not." It is so familiar to us that we are in danger of passing over it with little thought. The permanent value of the parable lies in the blessed gospel truth it discloses. The interpretation of this gospel mystery may be found in the discouragements and the encouragements which the parable brings before us.

1. Significance of figures. (1) Sower. Jesus does not tell us who the sower is in His interpretation. We are left, however, to infer that, generally speaking, the sower is any one who gives the gospel truth to others but in a specific sense the Holy Spirit is he who really sows the word. (2) Seed, the word of God centering in Jesus Christ. (3) Soil, the heart of an individual man, woman, boy or girl. (4) Harvest, the effect of the word of God on different persons.

2. The discouragements. The failure of the word of God on three distinct classes of persons presents a discouraging outlook to Christian teachers. The harvest in all these classes is a dismal failure. The difficulty, mark you, is not found in the sower nor in the seed, but in the character of the soil, the individual heart. Only persons who hear the



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Owing to pressure of war conditions the necessity for ordering immediately, to insure deliveries, is more insistent than ever.

Ginners, buy the Best. Our MUNGER SYSTEM of ginning cotton offers you this year the choice of six separate and distinct outfits, any one of which can be adjusted to meet your individual needs and preferences. It will give your customers the big turnout they will demand on account of the high price of cotton; and give you the productive capacity which will offset your increased operating cost.

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Cure Sick Headache, Constipation, Billiousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Miller's Antiseptic Oil, Known as

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Will Limber You Up—A New Creation. Pain Killer and Antiseptic Combined.

For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1 or money refunded. All leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For **Book of the Eye** FREE ask **Murine Eye Remedy Co., Chicago**

gospel message come within the sweep of the parable.

Class one. They are compared to the hard, beaten ground of the roadside. Their heart is hardened. They sit under the gospel message, but it goes in at one ear and out at the other. No abiding impression is made. The activity of Satan on these persons is portrayed vividly by Jesus. This dark personality takes away the word before it has time to take root. These will be found in almost every congregation where the gospel is preached. This sad fact discourages.

Class two. The soil is not the hard, unimpressionable soil, but it is the thin soil which makes quick response. It is the heart of that hearer of the gospel message that responds under impulse and emotion without conviction. Even the word is received with joy. Something is believed about Jesus, but He is not trusted as Savior. When the testing time comes, it is plainly evident that such religious experience is superficial. This awful fact discourages.

Class three. We have noticed the "wayside" and the "stony ground" hearers of the word of truth. The last class in whom there is occasion for discouragement in getting the rule of God through Christ established in their hearts, is the "thorny ground" hearer. These hear the gospel message and are evidently impressed after some fashion. But the soil, the heart, is preoccupied with the cares, the riches, the pleasures of this life and no fruit is brought forth to perfection. This lamentable fact discourages.

Five things may be said about these classes of persons: (1) They all have heard the word of God. No reference is made to those who have not heard. (2) They all are in some way affected by the truth. (3) The failure of the truth is due in each case not to any defect in it, but wholly to a condition of heart which prevents the word of truth from taking root and bearing fruit. (4) In neither class is there any evidence of having been "born again." (5) This condition of heart may not be beyond remedy. There is yet the possibility of hearing the word aright

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL No. 1 or 2. Round or Shape notes. \$4 per hundred; samples, 5c each. 88 songs, words and music. No. 1 and 2 combined \$7 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save Your Hair! Get a Small Bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it is you will just try a little Danderine. Save your hair! Try it!

and having the wayside broken up; the "stony ground" subsoiled; the "thorny ground" cleared. This is possible only as God shall put in deeply His ploughshare and prepare the soil for the gospel seed.

2. The encouragements. Jesus is not attempting in this parable to give a camouflage appearance to things. He is dealing with stern realities. To stop here the outlook for a universal Kingdom through the proclamation of the gospel is dismal indeed. But the failure of the word of truth on some, though discouraging, is only one side of the all-important Kingdom mystery wrapped up in this parable. There is the encouraging aspect. The Lord be praised, there is the good soil. There is the prepared heart in which to deposit the precious seed of the Kingdom. These persons are described as hearing the word, understanding it, accepting it, holding it fast, and bearing fruit. The one unmistakable evidence of being "born again" is fruit-bearing, the changed life, the new creature. How can you tell a peach tree from any other tree? Essentially by its fruit. God's people are known by their fruit. The parable plainly presents degrees in fruit-bearing among different persons who have been saved. It is "thirtyfold, sixtyfold, a hundredfold."

One question is important here. Why does one saved person become more fruitful than another? The answer is to be found in two significant facts: (1) Fruitfulness in Christian lives varies according to ability. There is the man of two talents and the man of ten. It is thirtyfold, sixtyfold, a hundredfold, according to the ability of the individual Christian. (2) Fruitfulness in different Christian lives varies in proportion to their faithfulness to the Master. It is thirtyfold, sixtyfold, a hundredfold, according to fidelity and loyalty to the Savior as Lord.

Teaching Nuggets.

1. Responsibility in hearing the word. The responsibility for hearing rightly is quite as great as teaching the word.

2. Faithfulness. Fruitbearing is conditioned upon faithfulness. The ultimate reward for all Christian service is conditioned, not upon the length of time in the service, nor ability, but upon faithfulness.

3. Christian optimism. If the Christian looks steadily on the first three classes he will grow pessimistic but to look steadily on the fourth class produces sublime Christian optimism.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

WHAT THE CHAPLAINS ARE SAYING.

Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, has been interviewing the Army and Navy Chaplains, both the veterans and those newly assigned, and reports them as enthusiastic regarding their work. While allowing for all the delinquencies incidental to army



Fertilizers

Feed the Fields that Feed the World!

THE world is asking for bread and meat. Bigger crops cannot be raised by increasing your acreage, the shortage of labor makes that impossible. To meet the demand for bread more grain must be raised on the acres you now cultivate.

You must fertilize. You cannot ship away more fertility in the form of bigger crops unless you bring more fertility in.

Freight is Congested—Order Early!

To raise more livestock, we must have more feed. The only way to grow more feed, is to add to your soils supplies of plant food. Upon the use of fertilizers depends both bread and meat.

In the vast storehouses in the earth, Nature provided food for the soil, Nitrates and Phosphates, just as she provided food for man and beast. These plant foods we gather from the four corners of the globe, and make into V-C Fertilizers that are balanced crop ration—that benefit the crop immediately—nourish it from seed time until harvest. The crop is not overfed on one element and starved for the lack of another.

We have more than 50 factories in the North, South, East and Middle-West. We are able to get fertilizers to you with a minimum amount of hauling, but the car shortage is serious. Fertilizers should be ordered early, so that the dealer can assemble his orders and have every car loaded to maximum capacity. If you do not order now you may have to do without them!

We have published a series of crop books, which are really text books on better farming. They are written by a foremost authority. Tell us what crops you are interested in, and special books about these crops will be sent you free.

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MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

life and not minimizing the difficulties with which they are constantly dealing, they express pride in their men and report them as wonderfully appreciative and responsive to deeply spiritual appeal.

Dr. MacFarland has not found a single chaplain who does not rejoice in what one termed "the greatest opportunity of any preacher for a great parish, who wants hard work with ample spiritual reward." Another said: "I would not swap my position for any in the camp, whether military or religious."

They all appear ruddy and in good health. In an interview with General Gorgas in Washington, this veteran soldier expressed the highest praise

of the chaplains and their work.

The work of the Federal Council for the past five years in setting up its General Committee on Army and navy chaplains, is left to be one of the most clearly providential tasks undertaken by the Council and with the passage of the new bill by Congress providing for three times the present number of chaplains, the Washington Office of the Council will have its hand full of work.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, it is not sticky or greasy, and does not rub off.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Lowry—In Memoriam of Mrs. Nettie Lowry.

As the clock was striking 6 p. m., on Jan. 18, 1918, the gentle spirit of our esteemed and beloved sister, Mrs. Nettie Lowry, passed to that eternal home. She had just passed her sixty-first birthday and had been a faithful servant of her Savior for more than forty years, being a devoted member of the Baptist Church. Being gentle in spirit, sympathetic in heart and zealous in good works her years were replete with an influence that she knew no bounds but those of eternity. Her husband preceded her 12 years ago and she has entered on a life of greater service. Her pastor,

H. BARRETT.

CAPTAIN W. T. RATLIFF—AN APPRECIATION.

(J. B. Lambrell.)

The best service any one can render the world is to live the right kind of a life. Goodness is the highest form of greatness.

When Capt. W. T. Ratliff went to his heavenly home recently, there quit the walks of this life, one of the rarest men I have ever known. In my thinking, in some ways, he stands to himself. Unique in the strength and combination of these cardinal virtues which constitutes the noblest manhood. I knew him long and well. I had opportunity, under a great variety of circumstances, some of them trying in the extreme, to observe the free play of those forces which made him one of the most useful men I have ever known.

To begin with, Captain Ratliff was inherently and always a gentleman. He was a gentleman in deportment, as much a gentleman when talking to the humblest negro, as when discussing serious matters with the highest dignitaries of the land. A kindly and noble nature made arrogance and rudeness impossible with him. He loved men and in every presence the inherent dignity of humanity. As he was never arrogant, so he was never, even to the least degree, truculent. He always acted with a due sense of his own personal dignity. He delighted to honor worthy men, and when honors came to him, he was deeply appreciative.

In addition to the essential nobility of Captain Ratliff's nature, he was an experimental Christian. His religious life and steady, sincere, practical never showy. From early life, before I knew him, and through the years, past four score years, he walked the ways of Christian service, in high and low places, with a steady tread, his face always toward the uplands. Who ever saw a more faithful church member?

His service to the denomination was large and varied. He gave life, time and money without stint to those things that have made Mississippi Baptists strong. As is so well known, his care and labors were given in large measure to Mississippi College. How

much he was to the college only a few know; for it was his quiet work, his counsel, his tact at critical junctures that counted much in the hard times of reconstruction.

Captain Ratliff was the noblest type of a Christian citizen. He was found always on the right side of every moral question. The cause of prohibition in Mississippi owes much to him. His services to the state in the turbulent period of reconstruction was valuable beyond words. I know much of it personally. He was not generally the most conspicuous figure in a public move, but he was, many times, the guiding spirit.

Thinking of my noble friend and co-laborer, as I knew him in the many trying vicissitudes of life, and summing up, as best I can the qualities of heart and mind, which made his the fine, useful man he was, I would say that two qualities distinguished him above most of the men I have known in life.

He was pre-eminently loyal; loyal to his own high ideals of truth and righteousness. I never knew one more so. He was loyal in every relation of life, to family, church, state, friends. His loyalty was always attested by deeds for more than by words. It mattered not what it cost him, he was loyal. He was therefore, dependable. To say of any one, he can be depended on, is nearly the highest praise.

With his courageous, loyal heart, Captain Ratliff combined a practical wisdom almost unmatched. It is my belief that I never knew any one of finer judgment. And this judgment, rarely, if ever lost its poise. In counsel he was the peer of any one. This enabled this rare man to use all his powers in the accomplishment of the many tasks he set his hand to without waste.

He was successful, not to any great degree in accumulating property; but successful in the far more worthy ambition of doing good.

His record is with us. It is a part of all the finest and best in religious, social and civic life in Mississippi, for more than a half century. He was a helper of many, myself among them, and I bring this simple tribute, out of my heart to the quiet, unobtrusive Christian gentleman whom a whole state learned to respect and love.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

IN GERMAN PRISON.

The Associated Press dispatches this morning state that the American Red Cross has found in a prison camp at Tüchel, West Prussia, six American soldiers, captured on November 3rd. One of these prisoners was John P. Lester of Tutwiler, Miss., son of a Methodist minister.

This brings the war to our "homes and our bosoms." Some of our own friends and relatives dead; some are wounded or some are in the prison camps of the Germans.

How can we help to get these boys out of the prison camps? The answer is buy war savings stamps. If every person in the land would buy one stamp a week, the government would get some of the many million dollars needed to keep the war going and

put us on the winning side. Every stamp you buy helps to beat the Huns. Do your bit—buy this week's War Savings Stamps Today.

Yours very truly,

S. O. LANDRY,

State Director Newspaper and Periodical Publicity.

Somebody said it couldn't be done,

But he, with a chuckle, replied That "maybe it couldn't," but he would be one

Who wouldn't say so till he tried. So he waded right in with a trace of a grin

On his face—if he worried he did it; He started to sing as he tackled the thing

That couldn't be done, and he did it. Somebody scoffed, "Oh, you'll never do that,"

At least, no one ever has done it," But he took off his coat, and he took off his hat

And the first thing we knew he'd begun it.

With a lift of the chin and a bit of a grin,

Without any doubting or quiddit, He started to sing as he tackled the thing

That couldn't be done, and he did it. There are thousands to tell you it cannot be done;

There are thousands to prophecy failure; There are thousands to point out to you, one by one,

The dangers that wait to assail you, But just buckle in with a bit of a grin

Then take off your coat and go to it, Starting to sing as you tackle the thing

That "cannot be done"—and you'll do it. —Anon.

Pastor J. G. Wilson of Ninety-Six, S. C., was made glad last week when his church added \$200.00 to his salary. He has been pastor there four years.

LADIES! SECRET TO

DARKEN GRAY HAIR

Bring Back Color, Gloss and Youthfulness With Grandma's Recipe of Sage and Sulphur.

Common garden sage brewed into a heavy tea, with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use preparation improved by the addition of other ingredients, costing about 50 cents a large bottle, at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw through your hair, taking one small strand at a time; by morning all gray hairs have disappeared. After another application or two your hair becomes beautifully dark, glossy, soft and luxuriant and you appear years younger. Wyeth's Sage and Sulphur Compound is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists, 50c a box, or by mail from SHUPTRINE COMPANY, Savannah, Ga.

FREE TO Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew Up a Pleasant Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development—whether it is chronic or acute—whether it is occasional or permanent—you should send for this free trial treatment.

No matter where you live—no matter what your age or occupation—if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment. This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon—but do this now—TODAY.

FREE PILE REMEDY

E. R. Page,
430-A Main St., Marshall, Mich.
Please send free trial of your Method to:

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, Nashville, Tenn.

Self-Poisoning

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles, 50c. Manufactured by Van Fleet-Manassfield Drug Co., Memphis, Tenn.

TREMENDOUS VALUE FOR 15C.

Washington, D. C.—(Special)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, non-partisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

Washington, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear impartial and correct diagnosis of public affairs during these strenuous epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for 13 weeks trial subscription to the Pathfinder, 151 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.

EFFORTS MADE TO REUNITE BAPTISTS.

Far be it from the purpose of this paper to butt in on the affairs of any church. Still further would it be from the purpose of this paper to allow anything in its columns that would tend to break the harmony of any religious body or that would serve as a barrier to the efforts that might be made to reconcile the differences existing, or thought to be existing, among the membership of any congregation. With this preface, it is hoped that it will be understood that what may follow in this article is intended to bid the dove of peace go forth and to hasten the hour that that bird may return with the olive branch to those referred to by this article.

It is well known that in the past there were differences that arose in the then only Baptist church in Grenada which resulted in a division. That is history. The result was the erection of another Baptist church known as the Central Baptist church in Grenada, and that since then, there have been different Baptist pastors serving two different Baptist congregations in this town. Rev. J. W. Lee has served the congregation of the Central Baptist church since it became a reality. The other church, the First Baptist church, has changed pastors frequently. The good man, Rev. J. B. Quin, who only a few weeks ago tendered his resignation as pastor of the First Baptist is deeply spiritual, and evidence is not wanting that he has felt in his heart of hearts that the Baptist of Grenada could enjoy that religious life that they should and that two churches of the same faith could not prosper in a town the size of this one, and that too, right in sight of each other. Accordingly Mr. Quin has left nothing undone since he became a

citizen of the community that he thought would help to bring the two congregations together. Last Sunday morning Mr. Quin chose as his theme "The Servant of Christ." Those who had the good fortune to hear Mr. Quin, say it was one of the most appealing, powerful and effective sermons he has delivered since coming to this town. He appealed to his congregation to look to the future and to forget the things behind. He plead with them to do their religious duty and then he proceeded to outline what he regarded as their supreme duty, and that was to make one congregation of the two different Baptist congregations in Grenada. Mr. Quin said that he felt that God demanded of him that he make one supreme effort before he left Grenada to bring peace to the Baptists of the town. There was some discussion by the membership, after the preacher's earnest, powerful and persuasive plea, all of which showed that his flock appreciated fully the seriousness and the gravity of the situation. It was evident that what he had said had found lodgement in favorable soil and that fruit of get-together would come. The following resolutions were offered by Mr. Quin and heartily adopted by the congregation:

Whereas, something over 20 years ago there arose in our church—The First Baptist church—on account of differences of opinion as to some doctrinal points, and matters became somewhat personal as a result of these differences; and,

Whereas, account of which a number of brethren and sisters of our church saw fit to ask for and were granted letters of dismission to organize another Baptist church, which became the Central Baptist church; and,

Whereas, we believe that God's people saved by the blood of Jesus—member of one common spiritual family—with one common Father—even our heavenly Father, ought to abide together in perfect fellowship and love—forgiving one another as God for Christ's sake has forgiven us; therefore, be it

Resolved, first, That we members of the First Baptist church do here and now agree to let the past be the past, that we are willing to forgive and as far as possible forget, and express ourselves as desiring for the future a state of perfect peace and accord with the Baptists of Grenada.

Resolved, second, That we—the First Baptist Church—appoint a committee of three brethren to bear these resolutions to our brethren and sisters of the Central Baptist church, and ask that they accept the sentiments herein expressed as the sincere feelings of our hearts toward them as our brethren in the Faith of our Lord Jesus Christ and that they be requested to appoint a committee of three brethren to confer with this committee on terms of union, uniting the two churches, so as to have here instead of two Baptist churches one, The Grenada Baptist church.

Upon motion a committee consisting of the following: J. H. Brown, J. B. Berry, W. W. Garner and Rev. J. B. Quin, was appointed to present the matter of reuniting the two churches to the congregation of the Central Baptist church at the evening service, which was done. The committee was received in the finest Christian spirit and all that was done

by the faithful members of the Central Baptist church showed that they, too, recognized that the hour had come when a reckoning should be made of the course being pursued by the two churches. A committee consisting of the beolved pastor, Rev. J. W. Lee, J. M. Windham, I. O. Parson and W. Mitchell, was named to confer with the committee from the First Baptist church and it appears that affairs are on an easy road to a reunited, working Baptist organization in Grenada. The community will watch the movement with great interest. It is a matter of serious concern not only to the Baptists of the town but to the membership of the other

churches. What affects the religious life and zeal of one religious faith cannot fail in some measure to touch the life of others, especially others of the same town, hence the prospects of a coming together of these two noble bands of Christian workers is hailed with gladness by every other true believer of Grenada.—Grenada Sentinel.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 612 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send their name and address at once.

DRINK MORE WATER

IF KIDNEYS BOTHER

Eat Less Meat and Take Salts For Backache or Bladder Trouble—Neutralizes Acids.

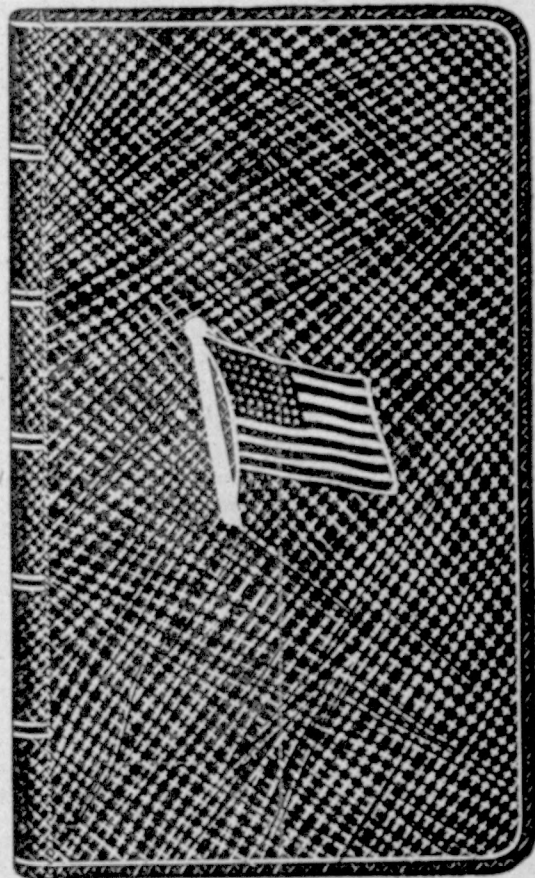
Uric acid in meat excites the kidneys, they become overworked; get sluggish, ache, and feel like lumps of lead. The urine becomes cloudy; the bladder is irritated, and you may be obliged to seek relief two or three times during the night. When the kidneys clog you must help them flush off the body's ruinous waste or you'll be a real sick person shortly. At first you feel a dull misery in the kidney region, you suffer from backache, sick headache, dizziness, stomach gets sour, tongue coated and you feel rheumatic twinges when the weather is bad.

Eat less meat, drink lots of water; also get from any pharmacist four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean clogged kidneys and stimulate them to normal activity, also to neutralize the acids in urine, so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive, cannot injure; makes a delightful effervescent

NELSON'S Soldiers and Sailors New Testament

American Standard Version



FITS THE POCKET

MADE FOR SERVICE

EXACT SIZE OF TESTAMENT

Attractive - Compact - Readable - Durable

Emphasized with the words of Christ printed in bold face type. Strongly and neatly bound in Khaki colored Morocco grained Keratol—Waterproof—flexible limp cover, embossed back bands, round corners, Khaki edges, gold title, beautifully embossed American Flag in colors on the outside front cover.

Printed on specially strong Bible paper. Only 3 x 4 1/2 inches and just 1/8 an inch thick. Type is plain and clear—self-pronouncing. The Four Great American Hymns are printed and bound with this Soldiers and Sailors Testament.

PRICE \$1.00

The Baptist Record Book Store
Jackson, Miss.

YOUR INCOME.

The American clergy has responded nobly to the appeal of Commissioner of Internal Revenue, Daniel C. Roper, that they aid in bringing peace and victory to the United States and its Allies by impressing upon their congregations and the public their patriotic duty to pay cheerfully and promptly the income tax for the support of the war. Letters were addressed to 12,000 clergymen of every denomination. Hundreds of assurances of cooperation have been received.

"The clergy throughout Germany," said Commissioner Roper, "are exhorting the people to bend all their energies and to endure extreme sacrifices to win the war, that the cause of autocracy and military world domination may triumph. Shall not the clergy of free America sound a ringing call to the people to help the noble cause of democracy and freedom?"

"Our clergymen, better than any other men, can impress these truths upon the hearts of the people. You can inspire patriotism, unselfishness, promptness. You can show that in paying their income tax our people are helping to bring peace and victory."

Among the replies was one from a retired clergyman, eighty-three years old, who, evidently mistaking the purpose of the message, inclosed a one dollar bill, half of all I have in the world."

"I wish it were \$1,000," he wrote. "I would give it as cheerfully and willingly as God gives his children the sunshine and the rain."

The letter was returned by Commissioner Roper with a letter expressing his deep appreciation of the spirit of loyalty displayed by the aged patriot, and explaining it was not a money contribution that was sought but his service in impressing upon the public their duty to pay income taxes.

Another letter was from a clergyman with a wife, three children and a salary of \$1,500 of which \$500 was invested in 1917 in Liberty Bonds. The children, aged four, seven and nine, have put their savings of \$50 in War Savings stamps, and the family has contributed to the Red Cross, Y. M. C. A. and other funds.

"We are trying," he says, "to do not only our duty but our utmost."

Instances of personal sacrifices in order to contribute to the government's war needs are numerous.

The following is typical of the replies: "The great body of the ministry is in hearty accord with the government in its determined resistance against the autocratic military spirit of Germany which threatens the liberty of the world. Those who help by paying their income tax will do a very small thing compared with our boys who are ready to surrender their lives if need be, but if they do it cheerfully and willingly and encourage others so to do they will render a double service to their country."

"Liberty Tax" is the designation given the levy by Commissioner Roper. Every dollar of it is for the defense of freedom.

Last year 50,000 persons paid an income tax. This year the number will be more than 6,000,000. Of the

\$2,500,000,000 to be collected under the War Revenue Act of October 3, 1917, \$660,000,000 is in individual income taxes. Every unmarried person whose net income for 1917 was more than \$1,000 and every married person whose income was more than \$2,000 is assessed.

The normal rate of tax under the Act of 1917 is 2 per cent. The government is sending into every county in the United States revenue officers to aid taxpayers in making out their returns. The location of their offices may be ascertained from collectors of internal revenue, banks and postoffices. Their services are offered without cost. Blank forms for filing income tax returns, which are required of every unmarried person whose net income was \$1,000 or more and every married person whose income was \$2,000 or more, may be obtained from these officers or from collectors.

The collection of the tax devolves upon the Bureau of Internal Revenue. The bureau is receiving the co-operative aid of State and County Councils of National Defense, not only in disseminating information regarding the law, but in arousing and stimulating a patriotic attitude towards war taxation. Volunteer assistance is being rendered also by committees of bankers, accountants, postmasters, advertising clubs and the field force of the Department of Agriculture.

To these agencies the clergy is now giving its support. "Liberty Tax" sermons are being preached everywhere throughout the United States. From the pulpit is going forth the message that the payment of an income tax is not only a duty owed the boys "over there," but a privilege in which every true American should rejoice.

WACO.

Having never noticed any letters from your Waco readers, thought, probably you would like to be reminded that you still have friends here.

The dear old Record is a welcome visitor in our home and 'tis with astute eagerness I await its arrival to read the interesting pages. It is a source of unlimited pleasure to know how beautifully the work of our blessed Christ continues to grow among the Baptists of my dear native state. While I love Texas and do rejoice in the work here I ever glory in Mississippi's progress and keeping up with all the Baptist organizations to merit A1 standard—at any rate carrying their share of the Cross.

Quote a number of Mississippians—Messengers for Jesus, are located promiscuously over the state, all of whom have good work and are "bringing in the sheaves." Right here in Waco we have Bro. and Sister J. P. Harrington who are laboring under the auspices of Provident Heights Church—a large commodious brick building, modern in every detail, with a membership who go hand in hand with them, for the advancement of the Kingdom. Eleven other strong bands of Baptist Christian workers are numbered with this church in Waco—one that holds the greatest charm for me is Brook Ave., of which I am a member. Bro. and

Sister J. E. Billington are our shepherd and shepherdess here. The fruits of their labors are much in evidence. Our W. M. U. observed "the week of prayer for foreign missions" last week. (Our delay in doing this was occasioned by a lack of gas at the appointed time and 'twas so bitter cold.) 'Twas a glorious week for all those who attended. Every day's program was interesting and carried out minutely. On Saturday Sister Harrington came and gave us in her inimitable manner, a message for the needs of more nurses and doctors in our foreign field. All Mississippians as also Texans feel better after having listened to her and good results will follow her work.

We are proud of our Baylor University whose buildings and campus stand as a monument to the Baptists of Texas.

Twice since I have been here (six years) Waco has entertained the State Convention of which I was privileged to attend some. 'Twas at these meetings I met and beheld the greatness of such men as Dr. J. B. Gambrell, Dr. Buckner, M. H. Wolfe, and many others who took part. One of the best talks I ever listened to was, "What will it profit a man" by M. H. Wolfe.

At this hour as no other it would seem that all are "too busy for business, but I believe I can truthfully say Waco Baptists are awake to the realization of the "one thing needful," likewise giving of their time, talent and money.

Pray for us that the harvest may be great and the reapers many.

Yours in the work,

MRS. J. T. MEDLIN.

A KINDLY ACKNOWLEDGEMENT.

We have received so many telegrams and letters of sympathy since the tragic death of our son, Luther, in the railroad wreck on January 14, that it is not possible for us to answer them now. But out of our broken hearts we desire to say to all who have thus remembered us, that your sweet messages found us bowing under an awful weight of grief, and that we appreciate such kindness beyond expression.

I don't know how we could have borne it, had it not been for the kindly ministrations of our friends, and our unwavering faith in the Lord. But we know that "All things work together for good to them that love the Lord," and we confidently expect to meet our boy in the home where there are no railroad wrecks, and where the bodies of our loved ones are never more mutilated and torn.

C. E. WELCH AND WIFE,

Mt. Calm, Texas.

The Baptist Advance states that only 72 cents out of every dollar, contributed to the Landmark General Association, got to the missionaries. This is taken from the report of the recent meeting held at Bogalusa, La., The Southern Baptist Convention does much better than that.

The Central Church, Dallas, Texas, has called Rev. Wallace Bassett of Amarilla, Texas. This is the church where Dr. W. A. Hewitt did such excellent work.

PEACH & APPLE TREES 2c & up

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, etc. GENUINE HALE BUDDING from Bearing J. H. HALE TREES, GENUINE Delicious APPLES. Write for free catalog. TENN. NURSERY CO., Box 72, Cleveland, Tenn.

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

EARN \$10 TO \$20 A DAY AT HOME
Help to meet the big demand for Hosiery for us and your Home trade.
Industrious persons provided with profitable, all-year-round employment on Auto-Knitters. Experience and distance immaterial.
Write for particulars, rates of pay etc. Send 3 cents in stamps.
Auto-Knitter Hosiery Co., Inc.
Dept. 82 E. 821 Jefferson Ave., Buffalo, N. Y.

Vapo-Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.
Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vapo-Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.
The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.
Cresolene's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS.
THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York or Leasing-Biles Building, Montreal, Canada.

PARKER'S HAIR BALM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiseox Chemical Works, Patchogue, N. Y.

Cancer Cured at the Kellam Hospital.
The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

FROST PROOF CABBAGE PLANTS
Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, \$1.25; 1,000, \$2.00; 5,000, at \$1.75; 10,000 up at \$1.50. F. O. B. here.

Delivered Parcel Post: 100, 35c; 1,000, \$2.50. Satisfaction guaranteed. D. P. JAMISON, Summerville, S. C.

END STOMACH TROUBLE
GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excess acid in stomach.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Calomel Makes You Sick, Ugh!

"Dodson's Liver Tone" Better Than
Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to your children because it is perfectly harmless and doesn't gripe.

Tobacco Habit Easily Conquered

A New Yorker of wide experience has written a book telling how the tobacco or snuff habit may be easily and completely banished in three days with delightful benefit. The author, Edward J. Woods, 1630A, Station E, New York City, will mail this book free.

The health improves wonderfully after the nicotine poison is out of the system. Calmness, tranquil sleep, clear eyes, normal appetite, good digestion, manly vigor, strong memory and a general gain in efficiency are among the many benefits reported. Get rid of that nervous feeling, no more need of tobacco to pacify that morbid craving and desire.

Ten Varieties of
VEGETABLES
Valued at 55c, containing one full packet of seed each of:

Cabbage	Lettuce	Cucumber
Beans	Radish	English Peas
Beets	Tomato	Turnip
Onions		

Our most popular and successful varieties. A better and cheaper collection than you can buy at home, together with our Spring Catalog, Postpaid for

Only 25c.
Write today to Order Dept. 1,

W. H. MIXSON SEED CO.
CHARLESTON, S.C.

IF YOUR CHILD IS CROSS,
FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

News In The Circle

Martin Ball

Dr. W. H. Sledge, who recently went from Helena, Ark., to Baltimore, Md., has been appointed camp pastor at Camp Meade near Baltimore. He will make an excellent one.

Dr. Charles B. Waller has been called and accepted the pastorate of the Second Church, Little Rock, Ark. He will be remembered as pastor of the First Church, Asheville, N. C., when the Southern Baptist Convention met there. A strong man and fits any where.

Dr. S. H. Campbell, who recently resigned the Second Church, Little Rock, Ark., has accepted a call to the First Church, Tyler, Texas, and will take charge Feb. 17.

A word of tribute is offered by Editor E. J. A. McKinney in the Baptist Advance to Dr. J. W. Conger, president of Central College, for the excellent things he has accomplished both at Ouachita and Central Colleges. He deserves them all.

The camp pastors held a general meeting last week at Ft. Worth, Texas, about 70 were present. Dr. J. B. Gambrell was present and entertained the preachers with helpful words.

Editor McKinney extends a cordial invitation to all "Landmark" Baptists to attend the meeting of the Southern Baptist Convention at Hot Springs next May and see for themselves what is done. Ah, Brother, there is too much money, and too much mission work, and educational activity going on to get that crowd out.

That large-hearted layman, Bro. Burt of Houston, Texas, gives ten thousand dollars to the Education Campaign of that state. A few like him will make the \$250,000.

It now turns out that the General Association of Kentucky, requests the Southern Convention not to admit women as delegates. How the opposite idea got out is not known. It was heralded in several papers. Write to Rev. H. Boyce Taylor, Murray, Ky.

Georgetown College, Ky., shows an enrollment this year of 353—189 women and 164 men. The number of women the largest in the history of the college. Many of the young men have joined the colors.

A farewell meeting was held in Louisville, Ky., for Rev. J. C. Greenoe, who goes to the First Church Vicksburg. Pastor Greenoe leaves the Weaver Memorial Church at the zenith of his pastorate.

It is usually said that the prayer-meeting is the pulse of the church. The Western Recorder says: "You can usually measure the spirit and character of a church by the way in which it treats its pastor." That sounds right.

The state secretaries met in Nashville last week in convention. They report a "feast of good things." Dr.

"THOSE HASTINGS' SEEDS ARE CERTAINLY FINE"

RAISE BIG CROPS this year, Mr. Southern Farmer, and you help win the war as much as the Southern boys on the fighting front in France. The whole world needs food. Good gardens cut store bills and release food for our fighters in army and navy.

We will help you succeed by supplying the seeds that produce the biggest and best of crops—Hastings' Seeds—fresh, clean, full of vitality and specially adapted to our Southern soils and climate.

**SPRING CATALOG NOW
READY FOR YOU**

Write at once for FREE COPY of our new Spring Catalog for 1918. Just off the press. Full of helpful hints for every farmer, gardener and flower raiser in the South. It points the way to greater production and bigger profits. Write today. A postal will do.

H. G. HASTINGS COMPANY
Atlanta, Georgia

Hastings' Seeds



"The South's
Foremost
Seedsmen"



I. J. Van Ness, the new secretary of the Sunday School Board, was gracious in every way. He is measuring up to the responsibilities in a splendid way.

The Church at Galion, Ohio, rejoiced the pastor's heart by giving him a large pounding and thus helping him to solve the problem of the high cost of living. Pastor Wallace Wood is happy. Enough to make any pastor happy.

We extend to our old friend and brother, Dr. J. W. Conger, president of Central College, Conway, Ark., our sincerest sympathy in the home-going of his only son. May His grace sustain father and mother.

THE SUPREME SACRIFICE.

I was dazed as I held the telegram in my hand and read, "John Moody is dead. The whole family want you to come." I went and preached the funeral in the home of one of the most heart-broken families that I have ever tried to comfort. John was the son of Rev. T. N. Moody of Hohenlinden, Miss., who is one of the truest and most useful men among our Mississippi Baptist ministers. He was a fine young man, had graduated from Mississippi Heights Academy, had taken the Sophomore year in our State University and was making a splendid success as a high school principal when his country called for his services. He had responded to the call, had bidden farewell to home and loved ones and had been at Camp Pike just thirty-three days when pneumonia severed the tie between his soul and body. Within the short space of thirty-three days he had

gone from private to a non-commissioned officer. Other promotions would have come.

John was an unusually promising young man. He was handsome in appearance, cordial and courteous in manner, strong in body, mind and morals; and withal, an active and influential Christian.

My heart bled for the broken-hearted father, mother, sisters and brothers. Their grief was unspeakable. John had made the supreme sacrifice, his life; they had made the supreme sacrifice, the life of the brave, true son and brother on whom they all leaned and on whom they had built their highest hopes. The whole community felt the shock. They had confidence in John and expected much of him.

Let the Lord's children remember dear Brother Moody and his stricken family in their prayers and sympathy. When we think of sacrifices such as they have made, let us be ready to do our part in this great world struggle, not only cheerfully, but gladly.

When John told his father goodbye before leaving home, the possibility of his death on the battlefield was mentioned. "Well," said he, "it would only be the blood of one more young man poured out in defense of his country and for the rights of mankind." I congratulate Brother Moody that God gave him such a son. He did not live in vain. He has gone to a world of larger growth where his talents and his splendid struggle for development will not be lost but saved in the highest and truest sense.

His friends,

W. T. LOWREY.
Blue Mountain, Miss., Feb. 2, 1918.

BAPTIST MEMORIAL HOSPITAL.

Surpassing the goal by nearly \$75,000, the Baptist Memorial Hospital Campaign, perhaps the greatest drive in the annals of Memphis, closed gloriously Saturday night with the mark of \$273,616.00 attained.

Several hundred business men who without regard to denominational lines, had united in the splendid undertaking, during the past six days by giving generously of their means, time and energy to obtain the fund, rose to their feet, cheered, shook hands and sang for fully five minutes in a transport of enthusiasm when the final returns were announced at the Hotel Chisca banquet last night by L. K. Salsbury, chairman of the executive committee.

Through the liberality of the people of Memphis and the tri-states who contributed in overflowing measure to the cause, it is now assumed that a wing will be added to the Baptist Memorial Hospital more than doubling the facilities of the institution, enabling the hospital to care for sick and wounded soldiers during the present war and to minister to suffering humanity long after the last donor has entered the land of shadows.

The amount raised yesterday was \$96,701.50, making Saturday the most successful day of the drive.

Forty thousand dollars—the largest single donation of the campaign—was given yesterday by the sons, daughters and grandson of Capt. and Mrs. Z. D. Jennings, late parents of A. E. Jennings, central figure in the campaign just closed.

Besides the donation of \$40,000, Mr. Jennings made good his challenge of the preceding day when he told the 200 campaigners that Saturday single-handed he would obtain pledges aggregating as much as the contribution secured by all the other workers during the day combined.

Jennings Led II Others.

He obtained pledges amounting to \$28,445, while the teams and captains raised \$28,375. To accomplish this wonderful result, Mr. Jennings sent scores of telegrams and made dozens of long distance telephone calls to many friends yesterday.

Among the contributions he secured were an offer from the Baptists of Knoxville to raise \$5,000 for the hospital, and a similar offer from the Baptists of Nashville. While he was at the meeting last night Mr. Jennings received a telegram from Mrs. L. E. Bobo, of Lyons, Miss., contributing \$1,000. Other large pledges were obtained by him, enabling him to sur-

pass the results secured by all the other workers together.

L. K. Salsbury, who directed the campaign, expressed his deep gratitude to the campaigners for their efforts, causing the work to be crowned with complete triumph. He was interrupted with deafening applause, and all present rose to their feet, while above the din rang the voice of the Rev. Ben Cox shouting in the manner of a collegiate football cheer leader, "What's the matter with Salsbury?"

Instantly came the answering roar, "He's all right." Visibly affected, Mr. Salsbury said that he was glad that Providence had cast his lot among the people of Memphis, who, he said, in nobility of purpose and generosity of heart were unsurpassed by the citizens of any other metropolis on which the sun shone in its progress round the globe.

Great Week's Work.

"In six days, one of which was a holiday," he said, in conclusion, "you have secured not merely the \$200,000 originally set as our goal, but nearly \$75,000 above that amount. Finally, allow me again to say that from the depths of a heart overflowing with gratitude, I thank you for your services in this campaign. Words are too weak to convey the gratefulness that I feel toward you all."

Every reference to Mr. Jennings made during the chairman's address was greeted with prolonged applause. Mr. Salsbury is a Methodist, while representatives of every denomination joined with the Baptists in the work.

"The principal lesson that this great undertaking has taught us is the power of united action and the beauty of such unity," said the Rev. Ben Cox, who spoke briefly last night. "The poorest people in the world are those whose purses are bigger than their personality, or, in other words, who have not learned that it is more blessed to give than to receive."

Dr. Cox declared that he liked many kinds of berries—the dewberry, the strawberry, the blackberry, but particularly the "Salsbury." Laughter and applause followed the remark. He then sang a song composed by himself and set to the tune of "Tipperary," in praise of Mr. Jennings and the people of Memphis.

Spirit of Master in Work.

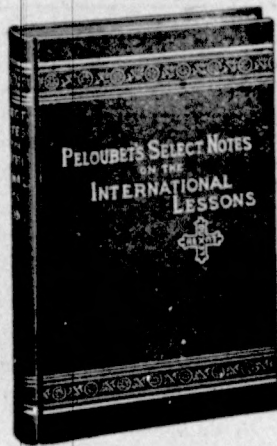
"The spirit of the Master has been in the city during the progress of this campaign," declared Judge A. S. Buchanan last night. He commended the whole-hearted response of the Memphis territory to the appeal for aid in behalf of a worthy cause.

A resolution introduced by the Rev. A. U. Boone, pastor of the First Baptist church, directing that a tablet in memory of Mr. Jennings' father and mother be placed in the hospital, was carried unanimously. Later, however, at the request of Mr. Jennings, it was decided not to place the tablet there.

An ovation was tendered Mr. Jennings when he rose to speak. After several minutes, when silence again reigned, he asked that the memorial tablet be not erected, as there might be someone who would say that in the Baptist Memorial Hospital he was trying to establish a memorial of the Jennings family.

He spoke briefly, saying that he was even more delighted at the amount obtained by the workers. Remember-

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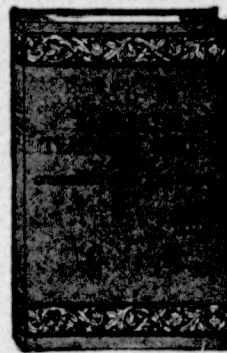
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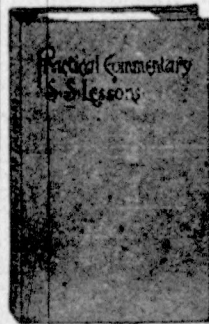


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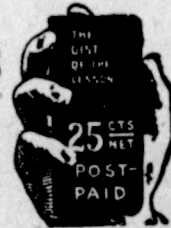


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ing the part that Mr. Jennings had played in the drive, and also, that several years ago he saved the hospital from being thrown into bankruptcy, the audience cheered for several minutes when the speaker concluded.—Commercial Appeal.

TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent. of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.